



The Improvement Era May 1959

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Every church member should see this gigantic show which will be presented on a huge stage nearly as long as the football field. Top national dramatic and vocal leads will be supported by a cast of 700. Director is Dr. Harold I. Hansen, producer of Hill Cumorah Pageant; all original music by Dr. Crawford Gates, com-

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PROVO—UTAH

Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Ground Water Conservation

A tremendous waste of ground water, and water in rivers and canals, particularly in the arid regions of the western United States, is due to the phreatophytes, or plants which depend for their water supply upon ground water within reach of their roots. These plants such as cottonwood, greasewood, pickleweed, rabbitbrush, willows, and saltgrass (tamarisk) cover 16 million acres in 17 western states and add as much as 25 million acre-feet of water to the atmosphere annually, or 75 percent of the storage capacity of Lake Mead. A study of the Green River in its 437 miles through Utah revealed that the stream is bordered by 40,000 acres of flood plain, much of which is covered with phreatophytes. The river showed an average daily loss in September 1948, of 552.4 acre-feet. As Thomas W. Robinson points out, the water consumed by these plants is largely wasted, for most of the plants have a low negligible economic value, and the water should be diverted from these plants to other uses or used by beneficial plants.

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The present efforts to keep streets and highways clean have their precedents. An edict of 320 B. C. in Athens, Greece, formally prohibited the throwing of refuse into the streets.



in this CREME-FUL new cookie



Nearly half of the entire cookie is creme—and what marvelous creme it is! Made from real coconut, beaten and whipped until it flows smooth, thick and creamy—then placed lavishly between two tender golden wafers. They're the talk of the table wherever served . . . new, different and most delicious. Keep some on hand.

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DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARRA C. JOSEPHSON, Associate Managing Editor; ELIZABETH J. MOFFITT, Production Editor; ALBERT L. ZOBELL, JR., Research Editor; JOHN C. KINNEAR, Editorial Associate; FLORENCE B. PINCOCK, Today's Family Editor; RALPH REYNOLDS and ED MARSTON, Art Directors.

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THE COVER:

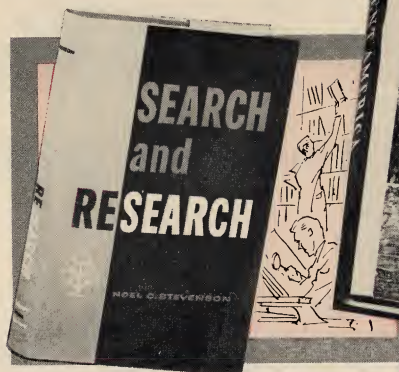
Noting the diamond anniversary (seventy-fifth) of the dedication of the Logan Temple is this recent full-color photograph of that temple in northern Utah. (See also page 331.)

1. CHRIST in Ancient America

Dr. Milton R. Hunter

Volume II of "Archaeology and the Book of Mormon" centers on Quetzalcoatl, the "White and Bearded God" of Indian remembrance. Dr. Hunter brings into sharp focus the fact that Christ's visit to the Western Hemisphere persists in history even down to the coming of the Spaniards. Profusely illustrated. **\$3.95**

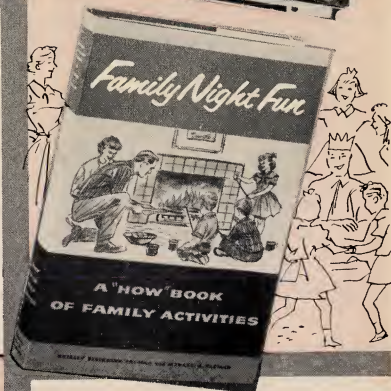
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These Times



The Berlin Crisis

by Dr. G. Homer Durham
Vice President, University of Utah

On May 27, 1959, the Russians have announced, they will withdraw from East Berlin and East Germany, which surrounds the entire city. They propose that the entire city of Berlin, East and West, be demilitarized. On the surface this sounds good. Why all the fuss? Because Khrushchev has asked the British, French, and Americans to accept demilitarization, and, has said that if they do not by that date, that he and the Soviet Union cannot be responsible for the consequences.

What are some possible consequences? First and foremost, demilitarization means American withdrawal from a strategic outpost in the cold war. Suppose we do not, what then?

The Soviet Union's argument, from the standpoint of public law, is that thenceforth the "German Democratic Peoples' Republic" (East Germany) will be completely a "sovereign state." Berlin will accordingly be completely surrounded by a "sovereign state." During the "airlift" crisis of 1948-49 the legal situation was very different. In 1948-49 Berlin was surrounded by an East German, Soviet-controlled, zone, confirmed by the Potsdam Agreement of August 2, 1945. Under

that agreement, and the unconditional surrender of Germany on May 8, 1945, the sovereignty of Germany passed to the Allied Control Council consisting of four powers: The United States of America, the United Kingdom, France, and the Soviet Union. Each of the four powers, after the unconditional surrender, occupied and controlled its own zone. Thus in the crisis ten years ago, the United States, France, and the United Kingdom had a "legal" right to enter West Berlin. When the railroads, canals, and highways were closed in the East German zone (which divided the western powers from Berlin), rather than "force" legal entry by land against Russian obstruction, the United States and its western partners resorted to the famous "airlift." The Russians were legally helpless, and incapable of successfully obstructing the skies. When the western powers had demonstrated they could relieve West Berlin by air, the Russians eventually withdrew the ground restrictions. Rail, canal, and highway traffic from West Germany to Berlin was resumed.

In 1959 the situation is different. Fourteen years have passed since

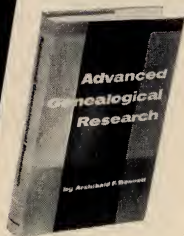
unconditional surrender. German sovereignty, which passed into Russian, British, French, and American hands in 1945, save for the absence of agreement by the four powers on an over-all German peace treaty, is now back in German hands. Fourteen years have seen the political evolution of two new "sovereign states" as the successor of the Third Reich. Each set of occupying powers has recognized its own new "state." The Allied Occupation, its zones, and its Control Council have been replaced.

On May 5, 1955, the Federal Republic of Germany (West Germany) became a sovereign state, under the terms of a western treaty ending the American, French, and British occupation. This event, in 1955, had its origin in 1948 when the three western powers issued a communique authorizing the west Germans to draft a constitution for a new state. Thus the Adenauer regime came into existence in 1949, and by 1955 had gained its legal sovereignty so far as the occupying powers were concerned. On February 10, 1953, a step in this final direction was marked when Dr. James Bryant Conant became "Ambassador" of the United States to West Germany, rather than "United States High Commissioner." The "High Commissioners" in turn had succeeded "Military Governors" in 1949 when the Adenauer regime came into being. The capital of the Federal Republic is at Bonn, on the Rhine, birthplace of Beethoven, and site of an abortive, liberal German effort at self-government in 1848.

As in the West, so East Germany has evolved from conquered territory. On October 7, 1949, some eighteen months after the allies had authorized the western Germans to frame a constitution, the East German "Democratic Republic" was proclaimed. A "People's Council" in the Soviet Zone framed a Communist constitution which was adopted May 30, 1949. Wilhelm Pieck became the President of this regime, October 11, 1949, with Otto Grotewohl as the first "Minister President."

The Communists were clever in establishing the East German "state." The capital was established in the Soviet sector of Berlin, thus, the East German capital, located in the largest city of the German land,

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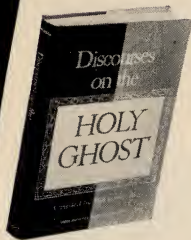


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Compiled by N. B. Lundwall

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as the seat of the Communist state, had the advantage of Berlin's symbolism—even though the Soviet sector was only a portion of the metropolis.

In 1948-49, Berlin was an island of quadrupartite occupation, within a larger occupied area of four zones. In 1959, Berlin (at least West Berlin) appears more and more to be an island of western influence within the "sovereign state" of the East German "Democratic Republic."

A sovereign state is entitled to have, maintain, and control jurisdiction of the airspace above its land and territorial waters. The Soviet Union is obligated to support East Germany in any efforts necessary to resist encroachment on its airspace or other frontiers. The United States, with France and the United Kingdom, supported by the West German Federal Republic, claims the right to support its troops in West Berlin.

If the Russians yield "legal sovereignty" to East Germany, they, too,

are taking some risks. It is not likely, but let us suppose that the two German "sovereigns" get together among themselves and negotiate. Berlin could theoretically emerge in a new light as a city of both "states." Under such a scheme, the West Germans would, of course, have to insist upon right of entry, access, and egress, in Berlin, with the possible privilege of conveying similar rights to the former occupation powers from the West.

Or, let us imagine another case. East Germany gains its "legal sovereignty" but the United States does not recognize the same, and uses its superior airpower (if land and rail obstructions appear) to operate a new Berlin airlift. In 1948-49 we sent 600 flights a day, on the average, into Berlin. This produced a daily source of 5,000 tons of material. Today's C-124 is reported to carry 25 tons, thrice the C-54 of 1948. The United States thus far has insisted on a clear right to access to West Berlin, stating that

an attack on any of its planes or equipment would be interpreted as an act of war. Under these circumstances, East Germany might be obliged, although not willing, to recognize that West Berlin is still beyond the reach of an East German sovereign state; and, it is also within the reach of the NATO powers, including the West German Federal Republic and the United States.

Lincoln said a house divided against itself could not stand. But that figure of speech has been contradicted now, in Germany, for the past decade and a half. The German house has been divided, and the division has been propped up from both sides, East and West. Only Berlin remains a single house, divided. Berlin poses the parable again in microcosm. The world hopes that no hot heads will fire on any international "Fort Sumters" and bring about "irrepressible conflict," as in Lincoln's time, when he sought to relieve Fort Sumter, another kind of island.

More Precious Than Rubies



A virtuous young man pledges his love and fidelity to the girl of his dreams with a precious stone . . . a diamond. And the happy girl

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becomes a symbol of fidelity for the engaged couple . . . and a reminder of the priceless value of virtue in them both.

Solomon said it centuries ago: "A virtuous woman . . . her price is far above rubies. . . ." For man it is equally true.

A latter-day hymn writer composed these beautiful lines:

"Cherish virtue! Cherish virtue!

God will bless the pure in heart."

Cherish—how beautiful and meaningful the word: to hold dear; to trust or keep with tenderness.

And virtue: integrity of character; uprightness of conduct; chastity.

The Prophet Mormon, in his last affectionate message to his son Moroni, called virtue and chastity "the most dear and precious of all things."

Modern prophets have reaffirmed this eternal truth.

So, young people of the Church, if you would deserve the confidence of the clean young man or young woman you someday hope to marry—if you would enjoy the fullness of happiness which belongs only to the pure in heart, be clean, be chaste.

BE HONEST WITH YOURSELF

Sand in their Shoes

The march of the Mormon Battalion, one of the most heroic and soul-stirring events in American history, is to be impressed upon the minds of this generation through a gigantic musical play, *Sand in their Shoes*, planned for May 29, 30, June 1, 2, 3 in the Brigham Young University stadium.

With approval and direction of the First Presidency, BYU has been engaged for two years in the production of a spectacle that would record the spirit of this great march with its sacrifice, toil, sorrow, joy and romance.

Talents of two outstanding producers of Utah have been combined in its creation. They are Dr. Crawford Gates, dynamic young composer of the Utah Centennial production *Promised Valley*, who has composed a stirring, original score for the complete production, and Dr. Harold I. Hansen, general director, who for many years has produced the Hill Cumorah Pageant.

Dr. Harvey Fletcher, father of stereophonic sound and one of the most honored scientists in the United States, has worked out the sound system with a series of huge speakers built especially for *Sand in their Shoes*. The stage, which will be only 25 feet short of the entire football field, has been designed by Al Sensenbach of Stanford University and will range from ground level to thirty-two feet high.

Eugene Loring, a top choreographer of Hollywood and Broadway, will direct the dance, and outstanding stars in the Church and nation are being engaged for the leads.

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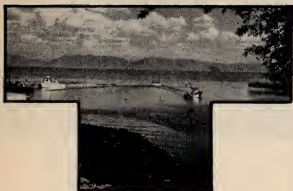
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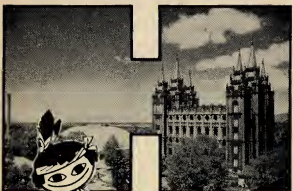
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Letters and Reports

Idaho Falls, Idaho
Dear Editors:

I am sending a picture of my daughter Vonda Christensen to you. Vonda has had 100% attendance at M.I.A. for six years, 100% at both Sunday School and Sacrament meeting for four and one half years.

She served as Jr. Sunday School secretary for three years, as assistant sports director two years, and took part in all dance festivals in ward, stake, and in the festival at Salt Lake City four years. She is an Honor Bee, a Mia Joy, and a Silver Gleaner.

Sincerely,
Mrs. Ralph O. Christensen



Vonda Christensen

Scottsdale, Ariz.

Dear Editors,
Elder John H. Smithson of Scottsdale, Arizona, senior member of the East Phoenix Stake High Council received the Silver Beaver award at the annual banquet of the Roosevelt council. Elder Smithson has been an active Scouter for over thirty years. He is also an Honorary Master M Man.



John H. Smithson

Alan Stauffer of Afton First Ward, Star Valley (Wyoming) Stake, recently received his Eagle Scout award at the age of thirteen. His brother, Paul, now fifteen, received his bronze palm for his Eagle badge, at the same court of honor. Paul also had earned his Eagle at the age of

thirteen. Both boys have served as presidents of their deacons quorums, and have received individual awards. They are sons of Elder and Mrs. Claud H. Stauffer.



Sons, sons-in-law, and daughters and daughters-in-law of the late Charles E. and Mary Withers Goom, settlers in Smoot, Wyoming in 1887. All but one of the fourteen Goom children were born in the family home in Smoot. Ten of the children grew to adulthood, and were married in the Logan or Salt Lake temples. With their partners, all have been active Church workers throughout their lives. Pictured left to right with husbands standing behind wives are: Mr. & Mrs. Louis Swenson, Mr. & Mrs. Ben C. Goom, Mr. & Mrs. James L. Goom, Mr. & Mrs. William J. Hill, Mr. & Mrs. Claude Tippetts, Mr. & Mrs. Thomas Goom, Mr. & Mrs. William I. Goom. Seated are: Mr. and Mrs. P. J. Canning, (husband deceased), Mr. & Mrs. Edwin Howell, and Mr. & Mrs. L. A. Moffit.



Recipients of Eagle Scout awards in Troop 18, Ogden Fourth Ward, Ogden (Utah) Stake, February 1, 1959, are (Rear) Wallace Carr, (Second Row) Jay Gardner and Blake Burr, (Front Row) William Zondervan, Jr. and Max Briem. Four of these boys earned their 100 percent individual awards in the Aaronic Priesthood program for 1958.



Bishop Willard B. Barton, Balboa Ward, San Francisco Stake, makes presentation of Duty to God awards, left to right, Bradley Civiello, Paul Eldredge, Robert Mar McGregor, and Donald Patterson, active priests and members of Explorer Post 92. Oscar C. Alverson, Scout executive for the San Francisco Council, Boy Scouts of America was guest speaker at services at which the awards were presented and noted that the LDS Church has one of the most effective and active youth programs he is acquainted with.



Attend!

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And get in on this "package program"

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MIA June Conference, Salt Lake, June 11-14
BYU Summer School starts June 15

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MIA

General Board Appointments



Stella H. Oaks



Elaine D. Dyer



VaLoris Webb



Edythe C. Johnson



Rulon W. Doman



Vaughn L. Hall



Blaine Watts



Ira A. Newsome



H. Lynn Warner



Lillian S. Boyce



Ione R. Bennion



Lila B. Walch

Various changes have been announced in the leadership of the Young Men's and the Young Women's Mutual Improvement Associations.

First Assistant General Superintendent Alvin R. Dyer has been released from the superintendency of the YMMIA to devote his activities as an Assistant to the Council of the Twelve. He has carried the dual responsibility of that high assignment as well as the Mutual work since being sustained as one of the General Authorities last October conference.

Second Assistant General Superintendent G. Carlos Smith has been called as First Assistant General

Superintendent.

General Superintendent Joseph T. Bentley has chosen Elder Marvin J. Ashton as his Second Assistant General Superintendent. This was announced by the First Presidency, December 6, 1958. (See page 333.)

The following appointments have been made to the general boards:

Mrs. Stella H. Oaks of Provo, Utah, now serving on the Beehive committee. She has taught in Sunday School for twenty years, worked in both ward and stake MIA positions, and at the time of her call to the general board was serving as genealogy teacher in the Provo Eighth Ward. She is also assistant mayor of the city of Provo, and

vice president of the Utah Adult Education Association. She is the immediate past president of the Mountain Plains Adult Education Association. The widow of the late Dr. Lloyd E. Oaks, she is the mother of three children.

Mrs. Elaine D. Dyer of Salt Lake City, now serving on the sports committee. She has been sports director in the University (Salt Lake City) Stake, sports director and attendance secretary in West Eleventh Ward, dance director of Monument Park Fourth Ward, and sports-camp supervisor for district A of division nine. At the time of this appointment she was serving as sports-camp director of division nine. She is the wife of Elder Gordon W. Dyer.

Miss VaLoris Webb of Salt Lake City, now serving on the sports committee. She has been sports-camp supervisor of district B, division 14. Previously she has served as YWMIA president in Garden Heights Ward, Canyon Rim (Salt Lake City) Stake, and has been active as a teacher in both Mutual and Junior Sunday School. She served a mission in the Central Atlantic States, 1949-51.

Miss Edythe C. Johnson of Salt Lake City, now serving on the Beehive committee. She has filled a mission in Canada, has ten years of experience as stake Gleaner leader, and has taught the gospel message class in Sunday School for fifteen years, and served as organist in the South Thirteenth Ward. She has also been Gleaner leader and dance director and activity counselor in the YWMIA on the ward level. At the time of her call to the general board she was president of the YWMIA in the University (Salt Lake City) Stake.

Elder Rulon W. Doman of Salt Lake City, now serving on the Scout committee. He is a Scout executive of the Great Salt Lake Council, Boy Scouts of America, and brings to the board twenty-eight years of scouting experience, besides a lifetime of Church activity in auxiliary and priesthood work. He has filled a mission in Mexico. He is the father of ten children.

Elder Vaughn L. Hall of Salt Lake City, now serving on the athletic committee. He has been active in senior Aaronic Priesthood and in Sunday School work in the Mountain View Third Ward, Hillside (Salt Lake City) Stake, and at the time of (Continued on page 374)

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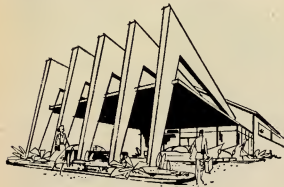
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*Next time you drive to Salt
Lake, be sure to plan the
extra pleasure of staying at
the*



**HOTEL UTAH
MOTOR LODGE**

Max Carpenter, Mgr.

The Church Moves On

March 1959

5 The First Presidency announced the appointment of Elder Edgar B. Brossard of Washington, D. C., as president of the New England Mission succeeding President Junius M. Jackson. At this appointment, President Brossard is completing a career of forty-two years in government service, thirty-five of them with the tariff commission. President Brossard has a long Church record. In 1911-12 he served as a missionary in the Swiss-German Mission. When the French Mission was organized in October 1912, he was named President, serving until May 1914. In 1923 he made his home in Washington, D. C., and was active in mission assignments there. He served as bishop of the Washington Ward after Washington Stake was organized, and later was a member of the stake high council several times, and he held that position at this appointment. His wife, Laura Cowley Brossard, will accompany him to this new field of labor.

The First Presidency announced the appointment of Elder Thomas S. Monson of Salt Lake City as president of the Canadian Mission, succeeding President J. Earl Lewis. President Monson is a former bishop of the Sixth-Seventh Ward and a former counselor in the Temple View Stake presidency. At the time of this appointment he was serving as secretary of the senior Aaronic Priesthood committee of the Valley View Third Ward, Valley View Stake. His wife, Frances Johnson Monson, and their seven-year-old son and four-year-old daughter will accompany him to this field of labor.

8 Elder Egbert J. Brown, formerly first counselor to President Donald Ellsworth sustained as president of East Mesa (Arizona) Stake, succeeding President Ellsworth. President Brown's counselors are Elder Eldon W. Cooley, who served as second counselor, and Elder Stanley F. Turley.

10 The First Presidency announced the appointment of Elder Byron J. Ravsten of Clarkston, Utah, as president of the Southern States Mission, succeeding President Berkeley L. Bunker. At the time of this appointment President Ravsten was serving as president of the Smithfield (Utah) Stake, a position he had held since 1953. He has been a teacher in both the Sunday School and the Mutual; and beginning in 1933, served as second counselor in the Clarkston Ward bishopric. He served there as bishop from 1940 to 1945, and from 1945 to 1953, was a member of the high council of the Smithfield Stake. Mrs. Ravsten will accompany him to this new assignment. The couple have two sons and a daughter. One son, Stephen L., will leave later this month to fulfil a mission in Argentina.

14 The appointment of Mrs. Mary W. Jensen to membership on the board of the Deseret Sunday School Union was announced.



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In times of cheer, and times of sorrow—
hearts open right up to flowers-by-wire.
They speed love and hope and faith across
the miles as no other gift can. They touch
people so deeply, you almost *feel* the glow
come back. They're the next best thing
to having you *there*. Next time you can't

be there, say it with flowers-by-wire. It's
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Pages. Beautiful selections.
Delivery anywhere.



FLORISTS' TELEGRAPH DELIVERY

Behold,

As we pay tribute to mothers, I am reminded of the Christ and his mother. All through his life he proved his respect for her. She had nursed him. We do not know much about his home life, but we know she loved him, taught him obedience, obedience particularly to his Father, our God.

At twelve years of age a Jewish boy assumed his majority, just as we do at twenty-one. It so happened that at twelve he went down with his parents to Jerusalem to the temple, and you will remember that he remained behind the company, and was asking and answering questions with the priests, the teachers, and the guides in the temple.

Mary and Joseph had gone a day's journey before they missed him. When they came back to look for him, they found him in the temple, and expressed surprise, but he said, "... How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49.) He was twelve; he was a man in the sight of Jewish law, but he recognized his relationship to his earthly parents and went with them.

Then we know virtually nothing about him, except that his mother treasured all the prophecies and things about him in her heart. Later, we learn that he was with them at the wedding in Cana of Galilee.

Mary, the mother, went to her son, now grown, and said: "They have no wine." She had confidence in him. She knew that the power was in his hands, and the scriptures go on to say:

"His mother saith unto the servants, Whatsoever he saith unto you, do it." (John 2:5.)

We hear little about him as related to his mother until the final scenes of his earth life. A young man, thirty-three years of age, and the mother cherished in her heart a prophecy that had been made by Simeon on the day when Jesus was taken to the temple as a little babe to be blessed.

Have you seen the artist's portrayal of that? The

thy Mother

by President David O. McKay

mother, bending over a crib containing a little babe, and she is looking forward into the future, recalling what Simeon said. The painting is titled "And a sword shall pierce his side." (See Luke 2:25-35.) What a responsibility, what a cross to carry, but with that prophecy, she was assured again in the knowledge that all the world would be blessed and made happy, and saved and exalted through her child.

The occasion was nearing when that prophecy would be fulfilled, and it was on that occasion that this one great tribute to motherhood occurred. Her son was on the cross and the sword about to pierce his side. Mother stood there. The love that his apostles had for him was not sufficient to hold them all there. Some had left—all in fact, except one by whose side the mother stood, and Jesus, our Lord, gave the one supreme tribute as an example to all mankind, to all sons everywhere, as he turned and said to his mother, "... Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" (See John 19:26-27.) Among his last thoughts, almost his last word, was of his mother. What a lesson to you and me!

• • • • •

I shall never forget so long as I live, the great impression my mother gave me when she told the story of those two thousand sons who went to battle under the leadership of Helaman. (Alma 53:19 ff.) Think of those boys. Hold them as a pattern, you priests, teachers, and deacons, yes, and high priests, seventies, and elders. If two thousand men in that ancient time could live such lives, two thousand, nay, ten thousand and a hundred thousand, men can live so today. These were their principles, founded on the principle of faith, inculcated in their hearts by their mothers, who taught them in their youth that if they prayed to God nothing doubting, their prayers would be an-

swered. Such is their testimony, such was the result of their mothers' teachings, showing the influence of home on boys' lives.

• • • • •

It is every mother's duty, and should be every mother's aspiration and supreme joy, to make it possible for her children to pay her the tribute that you and I do in the words of Tennyson:

"... she of whom you speak,
My mother, looks as whole [as pure] as some serene
Creation minted in the golden moods
Of sovereign artists; not a thought, a touch,
But pure as lines of green that streak the white
Of the first snowdrop's inner leaves; ..."

—The Princess, V:184-189.

Many of you younger members of the Church have the privilege of putting your arms around your mother and saying, "I love you." Some of us cannot do that because Mother has been gone many years, but her influence has always remained. Some day, you, too, will have to say good-bye to mother. (Thanks to truth revealed anew we know it need be only a temporary parting.) Then all you will have on earth will be the memory—memory of the kindnesses that you have shown her, and memories of thoughtless moments. The fewer of these memories of forgetfulness or of neglect you have the happier you will be.

To each mother's son or daughter, we would say: It is your glorious opportunity to make your mother happy not only on Mother's Day but also on every day in the year. If you order candy or flowers to be given her, she will be pleased; if you tell her in a letter of your appreciation and love, she will shed tears of happiness; but if you keep the spotless character and purity of soul she has given you, she will rejoice as the most blessed of mothers.

**President
Joseph Fielding Smith
answers
your question**

Question: *"Kindly explain what James meant when he said: 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?' (James 2:10.) This appears to be a very severe doctrine, to say a man is guilty of breaking all of the commandments if he has only broken one. To some of us this appears an injustice."*

Answer: In order to understand the significance of this saying, one should be familiar with all that James said. He was making a plea to the members of the Church to be faithful in all things. This epistle is one of exceeding excellence in the presentation of the question of full obedience to the commandments of the Lord. He points out many of the weaknesses of men and pleads for a better and more faithful observance of the laws of the Lord which are so essential to our exaltation. He names many of the commandments, and admonishes all to be "doers of the word, not hearers only." In that day, as in the present, there were many who

failed to hearken to and observe the commandments the Lord had given them. Every member of the Church today, as it should have been when James wrote, should be "swift to hear, slow to speak, slow to wrath," and lay aside "all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls," for the doers of the word, not the hearers only shall be saved.

After giving this counsel and teaching the members to be faithful in all things, he said, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) James did not mean that a man who stole was guilty of murder, or that one who lied was guilty of unchastity. He was endeavoring to impress upon the minds of the members that the kingdom of God is *one*. Its laws are perfect. No unclean person can enter there. Since it is a perfect kingdom, its laws must be obeyed. There can be no disunity, no opposition in that kingdom. Being an immortal kingdom with laws that

KEEPING THE WHOLE LAW

have been proved through the eternities, they are perfect, therefore there is no room for varied opinions in relation to its government, such as we find in human man-made governments. These laws cannot be changed, for eternal things have been tried and tested and therefore are eternal. They are based on justice and mercy with the perfect love of God. Therefore each who enters the kingdom must of his own free will accept all of the laws and be obedient to them, finding himself in complete accord with all. Anything short of this would cause confusion. Therefore the words of James are true. Unless a man can abide strictly in complete accord, he cannot enter there, and in the words of James he is guilty of all. In other words if there is one divine law that he does not keep he is barred from participating in the kingdom, and figuratively guilty of all, since he is denied all.

We may present this example, crude though it may be. We light our buildings with electric power. Suppose we have prepared all things by which light is obtained, except in one point. We have the proper

connections with the source of power, the wiring is perfect, the switches are all in place, but we fail to place a light globe in the socket. Or perhaps there is a disconnected switch. Result? We get no light. In other words all of the laws pertaining to the obtaining of electric light must be observed. So in the celestial kingdom, we must be worthy in every point, or we fail to receive the blessing. The kingdom of God must exist in absolute unity. Every law must be obeyed, and no member of the Church can have a place there unless he is in full accord. There came a rebellion once with disastrous results, and there had to be a cleansing.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.)

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)





A Spiritual Beacon upon a hill

Logan Temple's 75th Anniversary

by Albert L. Zobell, Jr.
Research Editor

"Against the turquoise Utah skies
Two solemn temple towers rise,
Twin beacons marking well the place
Where children of a mighty race
Of Pioneers assemble. They come from far—
The temple gleams—a guiding star—
And thousands with a solemn tread
Come here each day to save their dead,
And thousands more—the young, the strong—
Though ways be short or miles be long
Come hopefully. And hand in hand
The youthful lovers of the land
Are here united in God's way
And hopes high face the coming day. . . .

"Lord, God of temples, through our tears
We thank thee for these . . . years
We thank thee ever that thy Son
Through temples made past and future one!"

Thus wrote Harrison R. Merrill, one of the poet-princes of the Church, a quarter of a century ago,

concerning the fiftieth anniversary of the dedication of the Logan Temple. We find no better tribute during this month of diamond jubilee—the seventy-fifth anniversary of the dedication built upon the east hills of Logan.

Historians place the beginning of the pioneer home-building effort in Utah's Cache County as September 1856 at Wellsville, and April 1859 at Logan.

On July 4, 1857, John Thirkill of Wellsville predicted at a religious gathering at Maughan's Fort that a temple would be built upon the bench land where now stands the Logan Temple.

Pioneer Logan was host to President Brigham Young, the twelve apostles, and a large number of prominent elders beginning Saturday, August 21, 1863. Sunday services were held in the bowery the next day. Elder Wilford Woodruff recorded:

"As I arose I was clothed upon with the spirit of God, and my mind was turned towards the young people who had met us the evening before. The following is a synopsis of the remarks which I made:

"As I am called upon to address the assembly this morning, my mind leads me to speak to the young people who are before me. I wish to say to my young friends: Last evening as we came into this town, we met you parading the streets to pay proper respect to President Young and his party. You met to greet prophets; apostles, and inspired men. This is a privilege which no other generation of young people have enjoyed for eighteen hundred years, until Joseph Smith, the Prophet, was raised up to lay the foundation of the Church and kingdom of God upon the earth. . . . A few days and President Young and his brethren—the prophets and apostles, Brothers Benson and Maughan, will be in the spirit world. You should never forget this visitation. You are to become men and women, fathers and mothers; yea, the day will come, after your fathers and [these] prophets and apostles are dead and passed away into the spirit world, you will have the privilege of going into the towers of a glorious temple, which will be built unto the name of the Most High (pointing in the direction of the bench) east of us upon the Logan bench; and while you stand in the towers of that temple, and your eyes survey this glorious valley, filled with cities and villages, occupied with tens of thousands of Latter-day Saints, you will then call to mind this visitation of President Young and his company."

In 1869, six years after Wilford Woodruff's sermon, President Young, who had approved Elder Woodruff's prediction at the time it was given, took the first steps toward its fruition by calling upon the Saints of that area to extend the road in Logan Canyon through to Bear Lake. This would facilitate communication and make possible the transportation of timber from the better sources of supply. The program was begun in October 1869, and for many years thereafter "missionary work" was done on the canyon roads.

President Young called upon the people in the

Cache, Bear Lake, Malad, and Box Elder areas in 1876 to begin gathering donations for the construction of a temple in Logan.

The site for the Logan Temple was dedicated Friday, May 18, 1877, under the direction of Brigham Young. Elder Orson Pratt offered the dedicatory prayer. The following Monday Charles O. Card was appointed superintendent of temple construction. Excavation work was begun on May 28th under the direction of Ralph Smith. In August John Parry of Salt Lake City was appointed master mason for the construction.

Geologists say that the temple is built not upon a true hill but on one of the terraces created by the receding Lake Bonneville in early times. If a test hole were to be drilled at the point of the temple, it would likely strike no solid rock in the first thousand feet. The area is made up of sands, clays, grits, and gravels. These authorities add that the temple is probably more immune to earthquakes than if it had been built on solid rock.

President Brigham Young passed away August 29, 1877, and the cornerstones were placed September 18th under the direction of President John Taylor of the Council of the Twelve.

The rock for the foundation and most of the rock for the temple walls were obtained from Green Canyon. A temple mill was constructed in Maughan's Fork (sometimes called Temple Fork) of Logan Canyon. White sandstone for the sills and other decorative work was obtained at the quarry in Franklin.

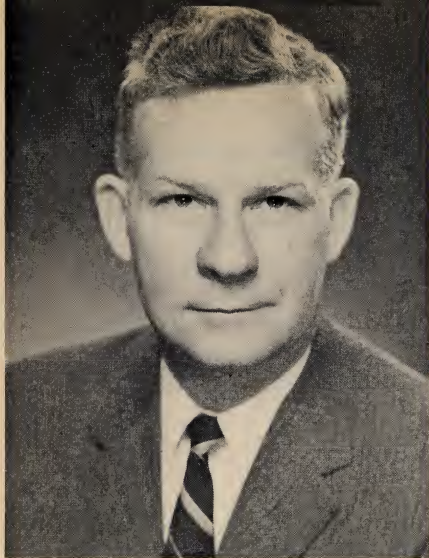
By November 22, 1877 the walls of the foundation of the structure were raised to the level of the ground, and the work was discontinued on that date because of winter. The work in the canyon continued, however, as the snow made transportation easier from the quarries.

So the work pushed forward. By the close of 1879 the masonry was completed to halfway between the first and second string (Continued on page 374)

FAR ADVENTURING

by Alma Robinson Higbee

I hope that there will be a high wind blowing,
An orchard wind, sweet as the breath of spring,
Bearing the summons, clear as a spoken word,
Marking adventure beyond my narrow knowing,
Charting a course for my adventuring.
In the blue wind, with the lilting call of bird
There will be no silence, earth will be singing,
And the blue sky calm after the storm is done,
The flash of oriole wing will weave a golden stair—
No farewell words but a distant bell's sweet ringing,
When the gate swings wide with the set of my last sun,
And I shall run on eager feet to enter there.



Marvin J. Ashton . .

New Member

of YMMIA

General

Superintendency

Elder Marvin J. Ashton, the second assistant general superintendent of the Young Men's Mutual Improvement Association, comes to the position well-qualified, for up through the years his own life has been shaped by the Mutual program and by the Church.

He played center in M Men basketball for Parleys Ward (Highland Stake) before accepting a missionary call to the British Mission in the spring of 1937. (With a facile way with words he had recorded much of the sports life of his high school and University of Utah days as he had served as sports editor for the newspapers of both schools.)

In Great Britain the Church found him of value—not only at the pulpit and in cottage meetings, but also on the basketball courts, the baseball diamonds, and the editorial desks.

According to the "business card" that he carried during the latter part of his mission, he was "Centre-Forward" of the Catford Saints basketball team. They represented the London Branch of the Church. They won the British championship in 1938 at Wembley, England, and, as the British entry in the invitational European basketball tournament, held at Lille, France, they won that trophy in 1938 by defeating entries from both Germany and France. The printed baseball programs of the period record that Marvin Ashton was playing third base for the Catford Saints. Incidentally, "pitch-off" time was usually 3:30 p.m. Many was the newspaper headline in London those days: "The Mormons Preach by Playing."

As an associate editor of the *Millennial Star*, the printed voice of the Church in Great Britain, Elder

Ashton did much to get another kind of voice before the British nation—the singing voices of the Millennial Chorus which presented a radio program over the facilities of the British Broadcasting Corporation.

When his release from the mission field came on June 2, 1939, he had labored in the Birmingham and London districts, and in the British Mission office, where he was supervising elder as well as associate editor of the *Star*.

Elder Ashton married Norma Berntson in the Salt Lake Temple on August 22, 1940.

There were more active years in M Men basketball as player, coach, and supervisor of the M Men all-Church basketball tournament held in those days at Deseret Gym. He and his committee inaugurated a "daily player award" at that tournament in 1948. He was superintendent of the Parleys Ward YMMIA and a member of the Highland Stake YMMIA board. He served for many years as athletic supervisor for divisions nine and fourteen. He is a past president of the 315th quorum of seventy of the Church. He was called to membership on the Young Men's Mutual Improvement Association general board December 22, 1948. He has served on the Scout committee and as chairman of both the M Men and athletic committees of the board. In this latter capacity he has directed all YMMIA basketball activities for the Church.

He is the son of the late Bishop Marvin O. Ashton of the Presiding Bishopric, and Mrs. Ashton. He and Mrs. Ashton are the parents of two sons and two daughters.



Elder Harold B. Lee, of the Council of the Twelve,

THE GREATEST GIFT

by Glen G. Fisher
President, South African Mission

A visit of a General Authority to a mission is always a spiritual experience, and the coming of Elder and Sister Lee to South Africa to dedicate three beautiful chapels and tour the mission after so many years of watching, waiting, and praying, was indeed a tremendous climax. The visit of President McKay in 1953 gave the Saints some indication of the spiritual experiences that they were about to partake of, and the entire mission teemed with excitement and anticipation.

When we learned that Elder and Sister Lee would visit us during the time of October conference, we felt grateful and also humble. To think the Brethren thought us sufficiently important to sacrifice the presence of one of the apostles from a general conference, warmed our hearts and added impetus and special significance to this long anticipated visit!

It was this sacrifice on the part of the Brethren that inspired Sister Fisher and the Relief Society throughout the mission, to send protea flowers for the conference. It was a way of saying thank you and expressing the great love the people in this land have for President McKay.

The day Elder and Sister Lee were to arrive, some two hundred members made preparation for a real South African welcome at the Jan Smuts Airport in Johannesburg. Two hours before the plane was due a telegram was forwarded from Cape Town telling us that Elder and Sister Lee had encountered difficulty in their bookings and would not arrive until two days later. This was a disappointment, but it did not dampen the spirits of the members, as two days later when Elder and Sister Lee finally arrived a group of approximately three hundred members and friends gathered to pay them homage. It was a thrilling experience to witness the sincere respect and warm friendship manifest as this great man of

faith and his lovely companion stepped from the plane and mingled with the crowd, and later as they entered the beautifully decorated recreation hall in our Johannesburg chapel and sat down to a banquet in their honor.

The reaction of the people to Elder Lee's arrival was not loud applause or boisterous acclaim, but rather it seemed his presence inspired love and deep respect. As he walked up the steps and into the hall a hush went over the group present, and we all knew that a servant of the Lord was in our midst. This was the first opportunity many had experienced of seeing a member of the Council of the Twelve.

The weeks that followed cannot be adequately described. The missionary meetings; the dedicatory services in Johannesburg, Durban, and Port Elizabeth, the conference sessions in Cape Town and in Southern and Northern Rhodesia were so rich in spiritual experiences that the Saints were reluctant to close the meetings, and more than once they sat in their seats after the closing prayer and wished that the two hours could be lengthened. This was especially true following the evening meeting in Durban. Elder Lee had spoken in the priesthood, morning, and afternoon sessions. He had also dedicated the branch chapel. The evening service, under the direction of our MIA carried the theme "Be Honest with Yourself." After a short preliminary program Brother Lee was asked to speak. He directed his remarks to the youth, and a wonderful spirit prevailed. His appeal for clean living touched the hearts of all present, and when the meeting closed and the soft strains of the organ carried over the audience, not a soul stirred. A minute or two passed, and still no one moved. All eyes were on Brother Lee, and he seemed to discern that more was expected of him. He turned to me and said; "It would seem the people

visits the South African Mission

do not want to go home?" I replied, "No, Brother Lee, they want more." He then turned to the audience and in a whimsical way said, "Aren't you tired, don't you want to go home?" With one voice, they cried, "No! Brother Lee." "Do you want me to speak again?" he asked, and an enthusiastic "Yes" came from all present.

Elder Lee arose and for ten minutes bore witness to the restoration of the gospel, and then acting in his official capacity as a Special Witness, he portrayed the life and mission of the Savior so beautifully and with such conviction that every heart was touched and more than a few investigators resolved in their hearts to ask our missionaries for baptism.

We have ample evidence of the good results from Elder and Sister Lee's visit—during the six weeks following our tour, forty-three investigators applied for baptism. This increased membership has been a real high light and boost for our mission.

Almost every day we see further evidence of accomplishment.

Elder and Sister Lee were wonderful traveling companions. What a glorious three weeks for Sister Fisher and me—we are so grateful for those precious days, and the end came all too soon.

It became our good pleasure to take Elder and Sister Lee to see some of the interesting tourist attractions of South Africa and Rhodesia. We spent two days in the world-famed wild animal game reserve, Kruger National Park. We also visited Victoria Falls in Rhodesia. Our visits were short, but very satisfying, and I believe Elder and Sister Lee were deeply impressed as Sister Fisher and I have been impressed by the beauty and breathtaking scenes of this wonderful land. Elder Lee had particularly wanted to visit a gold mine, and quite frequently expressed the desire to go underground and witness the proc-

esses of mining this rare mineral. An interesting thing happened in connection with an arranged mine tour that is well worthy of relating. During the first weekend of Elder Lee's visit we spent in Johannesburg, a missionary meeting was scheduled for Saturday, but because of his late arrival we were forced to postpone this meeting to Sunday night. Approximately forty missionaries were present. In Elder Lee's opening remarks he announced that he would like personally to interview each one. He also expressed the desire to hear their individual testimony.

The meeting progressed, but it soon became apparent that time would not permit all to speak. About half of the group had the opportunity of bearing their testimonies, and although Elder Lee stayed very late, the majority were not able to have an interview.

We were scheduled to leave Monday morning, and so we dismissed the missionaries to go back into their areas. Elder Lee was disturbed, but there seemed to be no alternative.

As we proceeded through the mission there was no recurrence of this condition and the missionaries in the other districts had ample time to bear their testimonies and have a personal interview with Elder Lee. They were thrilled with this opportunity.

Because of the shortened visit of Elder Lee we were forced to tighten our schedule, and a previous arrangement to visit a gold mine was cancelled. A few days before Elder and Sister Lee were scheduled to depart, word was received that their plane would be delayed a few hours, leaving Johannesburg airport at 11:00 a.m. This gave us an opportunity of arranging for an early morning visit to a mine. All the time previous to this was scheduled, including a public meeting at Springs the night before, and as I discussed the matter with Elder Lee he said, in his characteristic way: "Presi- (Continued on page 362)

Look, Mom, I'm a Senior

(Behavior Patterns and Problems of Age 17)

by W. Cleon Skousen
Chief of Police, Salt Lake City

Mom can hardly believe it, but it's true. After all these years Junior finally made it. He's a Senior.

Secretly, Mom is pretty proud of him. She notices how casual he is about his growing strength and increasing good looks. He uses an amazing vocabulary—sounds like a college student already. He is intelligent, too. She notices that he often discusses things with his friends which are completely over her head. He is interested in science, politics, crime, war, thermonuclear developments, local government, world affairs.

Age 17 is a year of *status* for a boy. It is fortunate that he is also in his final phase of a 12-year battle to graduate from high school. The qualities of a 17-year-old and the demands of his final year of high school fit well together.

Mom notices that her boy is proud, sensitive, ambitious, friendly. Most of the time he likes to treat her like a woman now instead of merely the family housekeeper. He may even ask her for a dance some time—perhaps at school or at a church party. She knows that underneath he is still a little scared about life, but he would rather be boiled in oil than show it.

Portrait of a 17-Year-Old

Age 17 is a good year, but it is also a year of thrust. Junior has only had part of one good year to build upon, and he can still recall with a shudder the haunting void of age 15 and early 16. His positive qualities are like delicate blossoms in a summer sun. They can be carefully nurtured to strength and permanence or be shriveled and wilted by a single exposure to a blistering heat treatment. The task of parenthood is to see that every positive trait is enthusiastically cultivated and every negative trait is gently but firmly suppressed.

Because status is so important to a 17-year-old, success is likewise important. Too much success can make him smug and egotistical, but too little success or an avalanche of embarrassing failure can make him feel like “-X².” When you ask him what that means he says, “Lower than a worm—worse than nothing.” The genius is to find the happy medium where he is thrilled with the discovery that he can succeed in most things but is occasionally humbled by the unpleasant reality that sometimes he can fail.

A 17-year-old boy still has a lot of the Old Nick in him. He loves to play jokes on people. He also likes to impress them with his reckless bravado. Last year he wasn't so sure of his judgment, and sometimes he slowed to a snail's pace to avoid making a boo-boo. This year he doesn't worry too much about his judgment—he feels an occasional boo-boo is elevating elixir for a man's soul. It is easy to see how these two competing qualities—hunger for success and reckless irresponsibility—frequently combine to put him squarely behind the proverbial eight-ball.

However, Junior isn't likely to be malicious about it. In fact, he seems to lack the ability or insight to realize sometimes just how serious his senseless pranks can be. This characteristic is also apparent in crimes at this age level.

Learning Right by Resisting Right

This brings us to one of the strange paradoxes in many 17-year-old personalities: *learning things by fighting them*.

A particular boy knows, for example, that he shouldn't steal because his parents always told him so. But *why* shouldn't he steal? The next thing his parents know, the family pride and joy has tried it out and got himself in a whopper of a jam. He is





embarrassed; the family is embarrassed. Parents cannot understand why the juvenile officers treat the thing so matter-of-factly. "They act like they were expecting Junior to do it all the time!" the father complains. "No," the officers may reply, "but this is the age when some young folks test the barriers of society just to make sure they will hold."

"But Junior is just not that kind of boy!" his mother exclaims.

The officers agree that no doubt he is a very fine young man but at the moment he *was* that kind of boy, and he did test the barriers and that is why he needs to get the usual "character improving treatment."

This is Junior's opportunity to learn for himself that stealing is for the birds. Sometimes parents will argue with the officers who are sincerely trying to be helpful that Junior is being abused, being misunderstood, being blackened for life. If this continues Junior soon starts singing the same tune. As a result, he not only fails to get his personal lesson on stealing, but he gets inoculated with a particularly potent shot of personality poison and soon starts wailing: "They're picking on me!"

Recently, a boy was picked up with a juvenile gang who were in serious trouble. At headquarters the parents of this boy were urged by other parents to sue the police because this particular boy was not involved in any crime. He just happened to be along with the crowd. The father of the boy realized this but knew he might never have a better opportunity to teach his boy one of the big lessons of life. Therefore, he turned to his son who had been listening to the conversation and said:

"My boy, I'm not going to sue the police, I'm going

to thank them. I have told you all your life, when you see a crowd headed for trouble, break away and leave. Tonight I hope you learned your lesson."

Later this same boy told the juvenile officers, "Dad was right. Ten minutes more and I would have been as guilty as the other kids. It was beginning to look like fun, and I was going to help pull the next job."

When parents understand the psychology of the mid-adolescent, they can be very helpful to themselves as well as their boy. If the police pick up "a real fine boy"—which most of them are—who has been fooling around, the boy's father can add a building block to Junior's personality by saying, "My boy, you know better. Now take your medicine like a man and we'll just call it one of life's lessons."

Some boys may try not only stealing but also drinking, smoking, gambling, perhaps even some narcotics. A wise parent will move in on these problems with a boy and try to remove the mysterious glamor which surrounds them. All Junior wants to know for sure is whether or not the things his parents have said were "bad" are *really* bad. "Parents might be wrong," he keeps telling himself.

The same doubts and suspicions may arise in connection with religious teachings and developing a mature philosophy of life. Junior may manifest a new desire to get to original sources. He is no longer satisfied with merely being told. He wants to be shown. Patient handling of each problem by a well-informed parent or other adult will usually keep his faith alive and his convictions open to the evidence.

Girls

At 17 a boy can go in and out of love like a porpoise diving in and out of water. There is a reason. Girls in the Junior and Senior class with whom he associates are mature enough to be attractive, sympathetic, and radiant with the possibilities of adult life. He senses that they see in him all the full possibilities of a man. They reflect it in their speech, in their coy flirtations, in subtle gestures which are felt but not spoken.

A 17-year-old boy interprets all of this as a wonderful compliment to his "adequacy" and his "competence." It satisfies a gnawing hunger. He wants so much to "arrive." In the companionship of certain girls he gets the feeling that they think he has arrived already. They talk to him about grownup subjects—even delicate subjects—in a casual, sophisticated way. He likes it. It is as easy to fall in love with one of these girls as falling off a log.

But he falls out of love just as easily as he falls in. He finds some girls seem to be feeding him a line and putting on an act (Continued on page 378)

Latter-day Saint farmers and their friends in Meridian, Idaho, are often faced with the problems of sticking together in the face of many setbacks and tragedies. Helping their brothers in times of stress has become

as much a part of their way of life as eating. These people are typical, hard working men of the land who have their full share of incapacitation and setbacks. But they also have ample opportunity to show the type of brotherly love and co-operation which makes for closer living to and in keeping with the ideals of the gospel.

On Sunday morning, October 19, 1958, a severe windstorm whipped through the state. A seventy-mile-an-hour tempest that tore a pathway of extensive damage and personal loss. At the small town of Meridian, eight miles west of Boise, a barn on the Merle H. Lindley farm was violently blown over as the turbulent storm raged on. Thirty year-old Brother Lindley had just finished his morning work and was running towards the house when the roof was savagely torn from the barn. Unable to escape in time, he was pinned to the ground beneath a large section of the wreckage. Standing helplessly by as witnesses to the accident his wife Lou Jean, and his two small sons Dale and Randy, watched the storm strike its awful blow from the porch of the house.

Bishop Randy Leavitt of the Meridian Ward, West Boise Stake, hurried to the scene of the accident after receiving an urgent call from Sister Lindley. The seriously injured elder was then rushed by ambulance to a Boise hospital accompanied by his wife and the bishop. Behind them lay all the work involved in clearing away the debris left by the destructive power of the storm. Behind them, too, lay the mammoth undertaking of the forty acres of beets awaiting harvest; 1,134 man hours of hard work.

The bishop stayed at the hospital to render what assistance he could. From there he called the president of the second quorum of elders, Gordon Hansen, to advise him of the tragedy.

"I wouldn't give a dime for Mr. Lindley's life," the doctor confided in Bishop Leavitt. "It will take more power than I have to save him," he gravely added. The bishop called Brother Merrill G. Stucki, second counselor in the bishopric, and asked him to have the

members at the ward chapel remember their injured brother in their prayers that day.

Brother Delmer Ouderkerk of the quorum's Church service committee, upon hearing the announcement of the accident in Sunday School, talked to his committee and then left immediately for the Lindley farm. When he arrived many of the neighbors and friends were already there cleaning up the debris in the driveway and yard.

Early Monday morning the priesthood of Meridian responded to the call for help. Turning out in heartwarming numbers the men organized the work. Five beet harvesters and ten trucks were put at their disposal. In two and one-half days five acres of beets were harvested and the labor of love continued. The second quorum of elders, along with the sixth quorum of the Meridian Second Ward planned the work and took care of Brother Lindley's livestock, one of the harvesters was furnished by the Eighth Ward elders, and neighbors not belonging to the Church worked side by side to get the work done. Under the direction of the bishopric and the quorum presidencies of the various quorums were high priests, seventies, elders, and one member of the senior Aaronic Priesthood.

While the men labored in the fields, the women, under the direction of the Relief Society presidency, prepared food and took it to the Lindley home to serve workers a noon meal. Sister Lindley's helpers enabled her to remain at the bedside of her critically injured husband.

This is one of many examples of devotion shown by the stalwart Saints of Meridian and the Meridian Ward. They are called to give service many, many times, and they do so willingly and happily. One member who burned his hands was assisted by the elders quorum when they put siding on his home. Another member was gored by a bull and the quorum helped take care of his farm and feed his cattle. With the accidents, sickness, and catastrophe which often come to these farming Saints the motto "Our Brothers Keeper" (Continued on page 372)

Worship...

its meaning and achievement

Religion, at its best, is essentially a way of living which involves the person in meaningful relationship with the totality of his environment. But of all the dimensions of human experience, religion has concerned itself primarily with the spiritual and the moral. With few exceptions religion has been interested first, in man's relation to God and second, in man's relation to his fellow men. It is significant that these two dimensions of religious experience are emphasized in Jesus' evaluation of the commandments. (D&C 59:5-6.) While the first and second commandments and the experiences they entail are not mutually exclusive, it is the knowledge and love of God which constitutes the spiritual domain of religion, and it is the love of neighbor which gives reality to the moral.

Today there is a growing tendency to employ the word *religion* to mean any serious commitment a person may have. However, if we are to avoid unnecessary ambiguity, we feel that the term should be used to denote only those experiences which, either directly or indirectly, involve God. If the idea of God is not included within the definition of the term, we may have morality, ethics, or something else, but we do not have what the word *religion* has commonly meant in our tradition. We are saying simply that it is the spiritual dimension of experience

which gives to religion whatever unique quality it may have; and morality can be said to be a part of religion only when it partakes of this same quality.

If what has been said is descriptive of religion, then it is obvious that worship is essential to religion. The purpose of this short essay will be to consider the worship experience, to clarify its meaning and describe its process.

The ideas that men have about worship vary with their concepts of God and man and, also, with their notions of the relationship of God to man. Worship, as it will be described here, is to be understood against the background of Latter-day Saint theology and faith. But this is not to imply that worship is theology or faith. Faith is a necessary pre-condition of worship. Any intelligent person must believe in a Being worthy of worship before he will submit to the conditions of worship; but the act of believing is not the act of worshiping.

Worship is sometimes thought of in the broad sense as an expression of the devoutness of a person in all of life's activities. In this sense it is akin to piety. While we would agree that this spiritual quality should permeate the whole of one's life, we would rather think of this general attitude as one of the fruits of worship instead of equating it with worship itself. The inner posture of spiritual concern and



by George T. Boyd

Associate Director, LDS Institute of Religion
of Southern California

In the last paragraph we said that worship denotes special forms of devotion at specified times. This statement may be misleading and therefore needs clarification. Worship is not to be identified with its external forms but rather with the conscious attitude of the worshiper toward God. Rituals and rites are instrumental and as such are important, but they should never be determinative of one's relation to God in the worship experience. To compress the inner life of the spirit within the limitations of certain set forms is to stifle its expression. Jesus' own example is associated with the simple synagogal type of service and includes praying, scripture reading, scripture lessons and, of course, later, the Sacrament of the Lord's Supper. But we never get the feeling that the inner spiritual life of Jesus was subservient to external forms, and we would think that those forms of worship which conform closely to the natural simplicity characteristic of Jesus' devotional life are the most worthy and adequate for expressing our own.

Having limited our subject to public worship, and having identified worship with the inner experience of the worshiper, let us now attempt an explication of that experience. It will be obvious that we are engaged in analysis, and it is needless to say that analysis is not worship; (Continued on page 375)

receptivity of the devout person is not unlike worship, but the intensity of what we shall describe as the worship experience is difficult, if not impossible, to maintain over long periods of time. This is one of the chief reasons why we are instructed to worship together regularly and often. (*Ibid.*, 20:75.)

For our present purposes we shall think of worship in the narrower sense of denoting special forms of devotion at specified times. Worship, in this sense, may be public or private. (*Ibid.*, 59:9-11.) Our concern will be with public worship of this latter type as it is found at its best in our regularly scheduled meetings, such as the Sunday School and especially the Sacrament service. (*Ibid.*, 59:12.)

k • a • s • h

by Sterling W. Sill

In the greatest sermon that was ever preached, the greatest person that ever lived, gave what is probably the most important idea that was ever given. It had to do with laying up for ourselves treasures in heaven. (Matt. 6:20.)

Even to lay up treasures upon the earth has so many advantages that we spend most of our lives working at it. But Jesus made some interesting comparisons favoring treasures in heaven. He pointed out that they are a lot more satisfying and permanent. "Moth and rust" are not heavenly hazards; neither do "thieves break through nor steal." If we thought about it for a while, we might discover some other advantages of treasures in heaven, including the spiritual muscles that would be developed as a by-product.

There are two principal reasons why we don't always earn as much treasure here as we would like to. One is that we sometimes get in the wrong business, and the other is that we are not always as effective in that business as we should be. These same problems are probably the ones that will need to be solved before our treasures in heaven achieve any sizable proportions.

In regard to the first, there is no question but that the most profitable business in which to earn treasures in heaven is what Jesus referred to as "my Father's business." Our Heavenly Father is a very wealthy Personage in every way. He has agreed to take us into the firm, with the promise that nothing will be withheld from those who prove themselves worthy and capable. The Lord himself advised John Whitmer where the most profit was to be had. He said, "... the thing which will be of the most worth unto you will be to ... bring souls unto me." (D & C 15:6.) That is the enterprise in which God himself spends

his entire time. Every great personage, including God, manifests his greatness in his work.

Have you ever tried to figure how much it would be worth to live forever in the celestial kingdom? To start our arithmetic, suppose we find out how much it would cost to live forever in the best hotel that this earth affords (American plan). Then make your own comparison with the celestial kingdom (heavenly plan). When you have translated into dollars the value of living forever in the celestial kingdom, then divide that sum by the few hours of time you spend trying to get there, you will probably find that the effort spent in your Father's business is paid for at a rate of a few zillion dollars an hour.

To begin our project, the first soul that anyone should bring to God is his own soul. But in addition the Lord has said that if we labor all of our days in his service and bring only one soul unto him, that our compensation shall be beyond our comprehension. But with a little skill we can do much better than one soul.

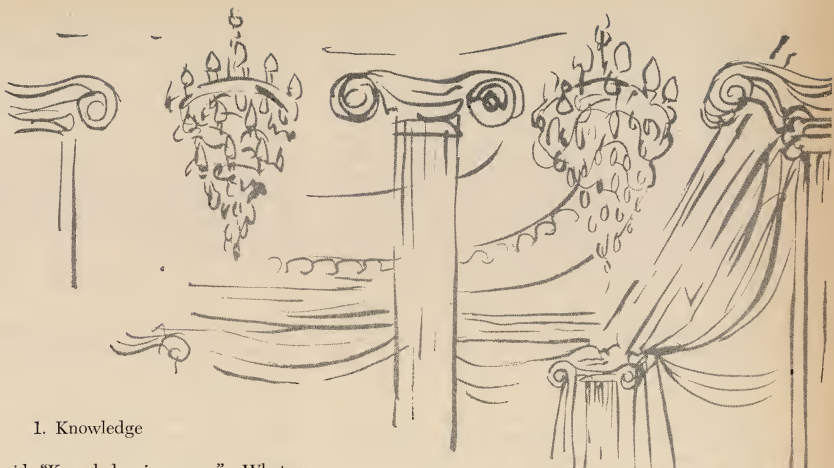
This brings us to our second proposition of how to do our Father's business more effectively. This involves the whole science of leadership. Something was said on these pages last month about the importance of having a formula to follow. One of the best formulas that I know of is made up of four letters which, with a little imagination, might represent the treasures we are seeking. The formula is—

K A S H

The letters stand for—

Knowledge	Attitudes	Skills	Habits
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Now suppose that we take these main divisions of leadership and subdivide them.



1. Knowledge

Lord Bacon said, "Knowledge is power." What a thrilling experience it always is to find someone who knows his business, who knows where he is going, and how he is going to get there. But how much more thrilling it is to find someone who knows his Father's business. If you subdivide knowledge, you get four P's:

- (a) Knowledge of the *Program*.
- (b) Knowledge of *People*.
- (c) Knowledge of *Procedures* and techniques.
- (d) Knowledge of the *Personality* of the leader.

(a) Almost every Church leader who falls down does so because he doesn't know and follow the program. That is, he doesn't know what a businessman would call knowing his "product." In our Father's business it is called the gospel or the plan of salvation, and we need to know it backward and forward. We need to know the handbook which is our blueprint for accomplishment.

(b) We need to know the "people" whom the plan is designed to help. We need to know what their wants and needs are and how these needs can be properly satisfied. We need to know how the lives of people can be touched with the gospel. We might call this third P the psychological P.

(c) We need to know the best "procedures." A salesman divides "procedures" up into the following: finding the prospect; uncovering the need; the approach, the presentation; answering the objections; and the close. In our Church leadership we also need to know exactly how we are going to proceed. Success in our Father's business requires planning, drill, industry, faith, enthusiasm, personal calls, training, getting action, etc.



Suppose we find out how much it would cost to live forever in the best hotel that this earth affords (American plan).

(d) One of the most important P's is to understand ourselves. We have called this the personality of the leader. The one thing that we probably know less about than anything else in the world is our own individual selves. You can ask a man about science, invention, or history, and he will answer you. But if you ask him to write out an analysis of himself, to tell you about his mind and soul qualities, you may not get a very good answer. We need to know how to motivate ourselves, how to get conviction into our hearts. We need to know what causes our slumps and how to get out of them. We need to know how to integrate our faith and our works. We need to know how to avoid discouragement, fatigue, sloth, and carelessness.

Alexander Hamilton has been referred to many times as a genius. He gave us his formula. Here it is. He said:

"Men give me some credit for genius, but all the genius I have lies in this: When I have a subject in mind I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. The result is what some people call the fruits of genius, whereas it is in reality the fruits of study and labor."

Isn't that wonderful? And the best part of it is that it always works. Just think about it. How would you like to be a genius in leadership? A genius in our Father's business? Mr. Hamilton has given us the secret, and you can absolutely depend upon it. The formula will not fail you if you do not fail the formula. It will work just as well for you as it did for Mr. Hamilton.

Now if you put these four P's together you have the kind of knowledge which always produces power. That is, if

(a) you know the *program*—that is the product to be applied;

plus

(b) you know your *people*—those to whom the program is applied;

plus

(c) you know the *process* by which it is to be applied;

plus

(d) you know the *personality* of the leader who makes the application—and put these into action, you have mastered the first part of the formula for treasures in heaven.

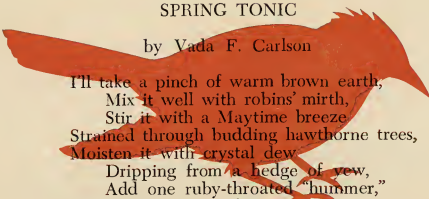
2. Attitude

Walter Dill Scott, long-time president of Northwestern University, once said that "mental attitude" was more important than "mental capacity." Another point of superiority is that mental attitude can be more readily improved. William James once said, "The greatest discovery of my generation is that you can change your circumstances by changing your attitude of mind." Most of us would like to change our circumstances, but we don't want to change ourselves. You can't be greater as a leader than you are as an individual. Laman and Lemuel were not as great as leaders as their younger brother Nephi. The difference was not in their heredity nor their education nor their intellects nor their opportunity—it was a difference in their attitudes. It is the same with us. We are ambitious or lazy, interesting or dull, faithful or disobedient, loyal or undependable, successful or failures according to our attitudes. Treasures in heaven depend on attitude.

A regular molecule in nature is made up of protons and neutrons. A good leadership molecule includes a substantial number of "positrons." Laman and Lemuel had "negatrons" in their molecules. They were afraid that they (Continued on page 369)

SPRING TONIC

by Vada F. Carlson



I'll take a pinch of warm brown earth,
Mix it well with robins' mirth,
Stir it with a Maytime breeze
Strained through budding hawthorne trees,
Moisten it with crystal dew,
Dripping from a hedge of yew,
Add one ruby-throated "hummer,"
Then I'll be all set for summer.



Just another book?

Part One

by Hugh Nibley

Here We Are Again:—The logical point of departure for a study of Book of Mormon criticism happens to be, at present, the present; for today's researches have just achieved the completion of a full circle in the mystic discipline. At the moment the critics are right back where they started from 130 years ago. Such is the progress of scholarship. Today we are being told that the Book of Mormon can be explained fully as a faithful reflection of the mind of Joseph Smith and the world he grew up in. Which is exactly what Alexander Campbell said in the beginning.¹ Indeed, the latest criticisms of the book can do no better than to quote Campbell's thesis word for word:

"This prophet Smith, through his stone spectacles, wrote on the plates of Nephi, in his Book of Mormon, every error and almost every truth discussed in New York in the last ten years. . . ."

Furthermore, Campbell observes, "there never was a book more evidently written by one set of fingers. . . . I cannot doubt for a single moment but

that he is the sole author and proprietor of it." That pretty well covers it: Smith was the author of the book, and its substance is a distorted image of his own times.

Now if all this was so perfectly obvious, then as now, why on earth did the critics forsake such a neat and comfortable explanation to wander for a hundred years in a wilderness of speculation and contradiction? It was because the theory of the local origin collapsed at a touch. No sooner had Mr. Campbell's explanation been received with cries of joy and relief² than it was seen that the picture had not been clarified by it at all, but made much messier. An article in the *American Whig Review* explains the new embarrassment:

"Those who were acquainted with the early life of the founder of Mormonism, with his ignorance and character for stupidity, wondered much at the publication of so invention-displaying and elaborate a work, of which he claimed to be the sole author and proprietor, and as the prophet daily lived down his

... today we are being told that the Book of Mormon reflection of the mind of Joseph Smith

own boasts of superior value and wisdom, the wonder grew into a suspicion of the genuineness of his claims to exclusive authorship. A short time served to give this suspicion basis and confirmation, and a number of affidavits filed almost simultaneously in different parts of New York and Pennsylvania, and by witnesses between whom there was no opportunity of collusion, showed clearly the sources of the pretended inspiration."³

This statement deserves close examination. Note first of all that it was quickly realized, not only by the Mormons, but by the anti-Mormons as well, that Joseph Smith by his own wits could not possibly have written the Book of Mormon—and so farewell to Mr. Campbell's sublime certitudes: "... I cannot doubt for a single moment but that he is the sole author and proprietor of it!" Note in the second place the admission that this obvious fact left the critics in a quandary—they "wondered much." And since quandaries are intolerable to critics, who are never at a loss to invent explanations, it is not the least surprising that "the wonder grew into a suspicion." From embarrassment to wonder and from wonder to suspicion: is there any doubt what the next step will be? Is suspicion ever at a loss to discover villainy? All at once, and last of all, comes the evidence: "almost simultaneously" people everywhere start remembering a certain unpublished and unregretted novel, a dull, befuddled composition that no one had the patience to read but the names of whose characters were remembered with crystal clarity by people who had forgotten all about the book until then. Then another "double-take" made it necessary to explain how Smith could have got hold of the book, and, presto! another brain-wave hit the public, and here and there people suddenly remembered a "mysterious stranger" who used to visit the Smiths by night, some three to ten and more years before! There is your answer, and no funny business, either: "there was no opportunity of collusion" between the "witnesses."

Only in such a case one does not look for collusion but for control. We do not have to look far for the controlling and co-ordinating agencies in the case of the affidavits against Joseph Smith and the Book of Mormon, for they were all systematically sought out and collected by two or three individuals, going from door to door and from town to town, telling people what they wanted and finding certain parties only too glad to oblige. No collusion, indeed!⁴

So Campbell's solution was short-lived, as the *Whig Review* has told us, and another had to be found. Accordingly we find a learned historian in 1835 voicing his and his fellows' relief at the new solution: "It has come out *at last*, that the Golden Bible was originally composed for a Novel, and being turned into a Bible by the ingenuity of two or three leading men among the Mormons, was printed and published as the basis of their religion. This development we trust will speedily extinguish the new lights."⁵ The "at last" is typical; through the years the experts have continued to attack from every angle, and periodically we hear the joyful cry that *at last* they have struck pay dirt.⁶

The alternative theory having collapsed, and since it is much too late in the day to think up another one, the critics have no choice today but to go back to the old original theory of Campbell. But if that theory was so readily discredited (please note: it was *not* supplanted by the Spaulding theory, but broke down of its own accord, and the Spaulding substitute was only found after a desperate interval of frantic searching), if it could not stand up for a year on its own merits, why should it work now? For the good reason that lots of things are forgotten in 125 years! The theory that Joseph Smith composed the Book of Mormon raises questions and involves corollaries which a hundred years ago were readily seen to present an insuperable obstacle to its acceptance. But the modern world can very easily overlook those questions and corollaries, and present-day critics are trying hard to do so.

*but . . . nothing could be
America*

can be explained as a faithful and the world he grew up in

One of the latest and most conscientious critics of the Book of Mormon, Dr. O'Dea, finds the answer to the whole thing just as simple and obvious as it was to Alexander Campbell:

"There is a simple common-sense explanation which states that Joseph Smith was a normal person living in an atmosphere of religious excitement that . . . led him from necromancy into revelation, from revelation to prophecy, and from prophecy to leadership. . . . To the non-Mormon . . . such an explanation on the basis of the evidence at hand seems far the most likely and safest."⁷

The trouble with this position is that all "the evidence at hand" refutes it. To be consistent with his own position Dr. O'Dea must accept without question a number of perfectly untenable corollaries; for example, he accepts emphatically the proposition that as "a normal person" Smith reacted to the common stimulus of his environment just the way other people did, so that his Book of Mormon is in fact "a primary source for the intellectual history of the common man."⁷ Even his claims to revelation were but a "legitimate product of the intensified experience of the region."⁸ Dr. Cross goes even further; for him all of the prophet's revelations, including the Book of Mormon, are "nothing more than what happens to any man who enjoys great responsibility. . . . It might have happened to almost any one of Joseph's fellow Yankee migrants."⁹ Even the alleged treasure-digging and the finding of the plates "was by no means peculiar and quite naturally seemed authentic to ordinary folks," according to this authority, who notes that such a composition as the Book of Mormon "would scarcely seem fanciful, possibly not even novel, to their contemporaries."¹⁰

The modern school has dug in so deeply on this ground that it will be necessary for us to labor the obvious by way of calling their reluctant attention to it. Two fundamental corollaries of the theorem that Joseph Smith wrote the Book of Mormon are 1) that it was not beyond his ability to write such

a book, and 2) that the book itself, as the product of a normal mind under the influences of everyday stimuli supplied by a given environment, was necessarily quite at home in that environment. Our modern critics accept these corollaries, but the contemporaries of Joseph Smith *could not*, however eager they were to explain the Book of Mormon. For they knew too much and they saw too much. Dr. Francis Kirkham has devoted the better part of a large book to quotations in which contemporaries of Joseph Smith, hostile or friendly, all express complete conviction that he could not possibly have written the book. And even more clear and emphatic is the unanimous verdict that nothing could be more completely out of place in nineteenth century America than Joseph Smith and his book.

We are apt to forget this unless we look at the record. Today, the experts find it not only convenient but also essential to their argument to forget how the world has reacted to Joseph Smith and the Book of Mormon. Let us refresh their memories by listing in chronological order some thoroughly representative remarks by leading critics.

1830's

A month after the appearance of the Book of Mormon, the liberal Palmyra *Reflector* warned Oliver Cowdery that he might end up being sent as a convict to the Simsbury Mines for daring to proclaim its message in "the principal cities of the Union."¹¹ Could this be the doctrine "that naturally seemed quite authentic to ordinary folks?" In August 1833 a widely-heralded mass-meeting in Jackson County, Missouri, unanimously voted that all Mormons should leave "the country," that no more should be allowed to enter "the country," that the Mormon printing press should be destroyed (this was immediately done) and all publication by Mormons forthwith and forever cease. The reason for this perfectly illegal action was clearly stated and clearly understood:

"The community especially fears that . . . the life and property of other (Continued on page 388)

more completely out of place in 19th century than Joseph Smith and his book.





Peter Whitmer's Log House

by Carter E. Grant

"The abstract of title" of the former Peter Whitmer property shows the names of the owners and the prices they paid after it was obtained from the government in 1795, four years before the death of George Washington, the "Father of our Country."

Nine different non-Mormons bought this home and moved into it after the Smith family moved out, December 20, 1828. Finally on June 10, 1907, Elder George Albert Smith secured the home and the farm for the Church.

The Sacred Hill Cumorah.

Edward Stevenson, Joseph Black, and Andrew Jenson, three of the Church's early pioneers set out to locate the site of the old Whitmer home in 1888. On their way back from the Smith home toward the Hill Cumorah, which is three miles to the southeast, the brethren passed the old rock schoolhouse where the Smith children had attended school, and very likely where Oliver Cowdery taught school while living with them when they moved southward from the Smith home.

After having prayer at the Hill Cumorah and making necessary notes, the three elders moved forward.

Heard Joseph the Prophet Preach.

An entry made in a journal written by Elder Andrew Jenson reads: "We left Hill Cumorah about 11 o'clock, Oct. 2, 1888. Two miles south we passed through the village of Manchester." After leaving Waterloo and starting on foot toward the Whitmer farm, the journal continues: "We came to the house of an aged gentleman [75 years, according to a journal written by Edward Stevenson] by the name of John Marshall, who attended meetings in the Whitmer house when a boy [17 years of age] and heard Joseph Smith and a number of other early elders of the Church preach."

Peter Whitmer's Log Home. Elder Jenson's journal further states: "Guided by his [John Marshall's] directions we had had no further difficulty in finding the *exact spot* we were aiming for, and about 4 o'clock we arrived at the farm once owned by Peter Whitmer, Sr., and now the property of Jesse Snook, a prominent businessman of Waterloo, who rents it to Chester Reed, the present occupant.

"The old Whitmer house, in which the Church was organized and in which the first three general conferences of the Church were held, and in which Joseph received a number of important revelations, was a one-and-a-half-story log house. It was torn down years ago [fifteen years, (Continued on page 365)]



Malachi plainly outlines the mission of Elijah—to establish a bond of interest between present and past generations, and to “turn the heart of the children to their fathers.” In other words, the precise purpose of Elijah’s coming was to create in the hearts of living men and women an interest in their ancestors.

Is there a recently developed and widespread interest among living persons regarding their forefathers? The genealogical interest is here. It is of modern origin and is so widespread that in approximately thirty nations genealogical societies have been organized.

Every genealogical society, library, and magazine; every genealogical record; every name on each page of every pedigree, and every individual throughout the world engaged in seeking after his dead, are physical witnesses that Elijah came. The results of his mission are all about us. The evidence is conclusive. Elijah has come. One of the greatest of the prophecies has been fulfilled.

As each new temple is erected, additional responsibility comes to the Latter-day Saints. The temples must be used. They are dedicated for a sacred purpose. That purpose must be realized.

There are countless dead. How can we perform

vicarious ordinances so there can be no uncertainty for whom they are intended? There is but one way—to identify the dead properly. And how is this identification to be accomplished? Through genealogical research. Living persons are stimulated to perform genealogical research in order that the dead may be fully identified. Then, using this identification, the living may be baptized for and in behalf of the dead, who in turn receive the benefits of that ordinance.

The Lord’s house is a house of order. When we do work in the temple, it must be done in an orderly way, which requires that each person officiated for must be known and adequately identified.

But how can we identify our dead? There is only one way—by obtaining the vital facts required for such identification, such as names, dates, places, and relationship. That means genealogical research.

When endowment work first began in the Nauvoo Temple, on December 10, 1845, President Brigham Young and the presiding brethren organized the temple sessions on a quorum basis, one for high priests and their wives, one for seventies and their wives, and another for elders and their wives.

Increased genealogical research by Church members will bring great blessings to them and to their



Genealogical Research

living families, and will also bring the prize of eternal life and everlasting happiness within the grasp of their kindred dead.

A definite responsibility is placed upon each member of the Church to save his own dead. The Lord has made it clear through the Prophet Joseph Smith that if we neglect it we do so at the peril of our own salvation. Every family should look into its own genealogical research problem.

It takes genealogies to save our dead, and they must be our own genealogies. We are not required to save someone else's dead. Brother "Someone Else" has that as his own responsibility. But we do have to save ours. Every family should build its own pedigree charts, family group sheets, family histories, and Books of Remembrance, and attend the temple in the area of residence.

Every Church member should have a complete family record of his own family, as taught by the Prophet Joseph Smith. He said: "If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory." (*Teachings of the Prophet Joseph Smith*, 340.)

This indicates that each person should complete

the record of his own immediate family, on the standard family group record such as this; then the family records for all his married descendants; and also the family records of all his progenitors or direct ancestors. This record being made complete and correct, baptisms, endowments, and sealings should be administered for all entitled to these ordinances.

In order to be sealed to one's ancestors, a person must make out his pedigree chart showing his relationship to all his known progenitors. These names on the pedigree chart point out to him the fathers and mothers of the families for whom he is responsible in research and temple work, and to whom he and his descendants should be connected by sealing.

A highly interesting and impressive project, following the making out of one's pedigree chart, is to prepare a portrait pedigree showing portraits of the progenitors, as far as these are obtainable. If, in addition, a person could secure an interesting life story of each one of these ancestors, this would be a most fascinating exercise. His heart would be turned to them as he learned about their noble deeds and sacrifices for religion and freedom.

It is likewise recommended that each Church member make out his (Continued on page 364)

Fabulous History

When the controversy arose in October 1957, over where the Chicago-Denver-Los Angeles Defense Highway should go through the Beehive state, it was apparent that many people had little idea of the scenic or historic attractions of the area; nor why the Army and Bureau of Public Roads engineers favored it for a cross-country freeway.

This route—for national defense purposes—follows nearly a beeline course for almost 2,000 miles through the exact center of the West, from northeast to southwest.

Whatever fame Utah has now for its scenic splendor will be greatly increased when this great freeway opens up the fuller magnificence of the tinted, broken cliffs by which Castle Valley got its name. The wisdom of Brigham Young in deciding "this is the place" will have a far wider coverage.

One explorer who traversed Utah in frontier days, whose adventures are little known, was William L. Manly. Stranded in southwestern Wyoming during the California gold rush early in 1849, he and several companions tried to shorten their trip to the gold fields by floating down the Green River. Knowing nothing of this wild channel, they soon lost their boats and suffered such hazards that they left the canyon where the small town of Green River, Utah stands, for they crossed the "... great Spanish trail to California" right after leaving the river.

Manly's party went through Castle Valley and Spanish Fork Canyon to Utah Lake, then on through

Death Valley, California, which they named. Manly says the natives told them this great trail had been traveled "for perhaps a hundred years."

That written account puts it back to 1750.

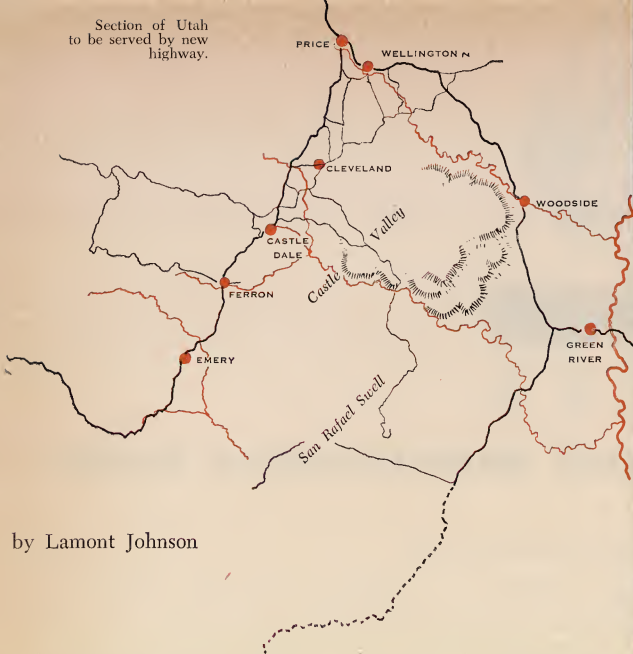
Other such records tend to verify it. William Wolf-skill and George C. Yount led a party of trappers up from Santa Fe, New Mexico, over the Spanish Trail to San Gabriel Mission (Los Angeles) and opened that route to general trade in 1830, as the oldest and longest trade route across the Rockies.

They said this region "was then known as Saint Joseph's Valley." But Saint Joseph was an English name, and travel over that ancient mule path before then had been almost solely Spanish and Indian, so the original name of the valley was undoubtedly the Spanish equivalent, or "San Jose Valley."

The Ute Indians, native aborigines of the Wasatch country, trod the same trail, and they had their own name for it—"Tom-pin-con-too-weep," meaning Rock House Land. No name could suit it better, for the broken wilderness of tinted peaks, buttes, cliffs, mesas, pinnacles, and summits in central Emery County is what gave Castle Valley its name.

Geologists call it the "San Rafael Swell," and say there is no other formation like it on the North American continent. Sometime in antiquity, this forty mile arena pushed up in a great dome or swell, its up-ended rock layers bowed inward like giant girders. Then something gave way beneath, and the whole middle caved in. The outer rim of this

Section of Utah
to be served by new
highway.



by Lamont Johnson

mammoth circle now forms a series of massive crags, all leaning toward the center, while their iron deposits shimmer in rainbow hues of pink, brown, green, yellow, and mauve. In the lambent atmosphere, from a distance, they resemble the ruins of an ancient city.

Seeing this enchanting spectacle from the Spanish Trail through the northern part of it, some nomadic Arab, homesick for his own Bedouin land of mystery and color, called it "*Es Sinbad*"—the land of Sinbad the Sailor in the *Arabian Nights*, one of the most fabulous adventure stories ever told.

Historic landmarks dramatize the region, already drawing motorists into San Rafael. Windowblind Peak towers lofty and lordly over all surrounding summits, one of Utah's most majestic spires. It can be seen fifty miles to the north, near Price, over all intervening ranges, and forty miles to the south, around its desert counterpart, Temple Mountain. And between them to the west, in the heart of the Sinbad, the huge, rounded form of the San Rafael Dome dominates miles of broken, craggy cliffs of this fantastic land.

The eastern border, greeting motorists coming west from Green River, makes the towering rock slabs of the San Rafael Swell an astonishing sight. The western border is the five mile stretch of "The Red" (Continued on page 372)

Massive 2000 foot high cliff on the San Rafael River in eastern Utah. It was a landmark and a detour to early caravans.

Western end of Buckhorn Flat near Huntington. The road was the original grade of the Denver & Rio Grande Railway in 1882.

Five miles east of Castle Dale the old Spanish trail reached its northernmost point on the 1500-mile circuit from Santa Fe, New Mexico, to Southern California.

Temple Mountain, another of nature's showpieces to be seen on the route of the proposed new Interstate Defense Highway.

Windowblind Peak, highest summit of the San Rafael Swell in Emery County, named for window-like carvings on its lofty sides.





THE PRESIDING BISHOPRIC'S PAGE

Payment of Fast Offerings Brings Joy and Satisfaction

No enumeration of those qualities that characterize a true Christian would be complete without mention of the spirit of giving. A willingness to share our temporal blessings with those less fortunate so obviously belongs on any such listing that no reasonable individual would argue the point.

It is better to give than receive, for the joy and peace that a selfless giver enjoys are certainly among the most satisfying of all mortal emotions. Sacrifice of this nature builds character; not one of the figures of past or present who really deserves to be called great was selfish. It has been wisely said that "a man's religion is not his private property—unless he shares it, he hasn't any."

Need, want, poverty, and hunger have been with us a long time, and, despite the rapid technical strides our civilization is making, it doesn't appear as if we are going to free ourselves of them within the foreseeable future. As long as these evils do exist, we must combat them. We know that they will vanish with the dawning of the millennial reign, but until that time we must do our part. And our duties in this respect have been carefully defined for us by the prophets.

The gospel has always made provision for aiding the poor. This was true in the days of Moses (Deuteronomy 15:5-11), David (Psalm 41:1-2), and King Benjamin (Book of Mormon, Mosiah 4:16-26). Christ's teachings on the subject are legion—particularly beautiful is the narrative we find in Matthew 25:31-46.

How can we fulfil this commandment today? In many ways. One of the most important is through the payment of fast offerings.

The Lord has commanded that we, as members of his Church, refrain from eating and drinking once a month and give the money we save thereby to the bishop. Surely, when likened to the sacrifices of our forefathers, this is not very difficult. There are many reasons for keeping this commandment. Certainly one of the most important is that it enables us to demonstrate our love for our fellow men.

"Every living soul among the Latter-day Saints that fasts two meals once a month will be benefited spiritually and be built up in the faith of the gospel of the Lord Jesus Christ—benefited spiritually in a wonderful way—and sufficient means will be in the hands of the bishops to take care of all the poor." (Heber J. Grant, June 1932.)



Ward Teachers Should "Personalize" Approach

In any field of endeavor, a certain flexibility is an asset. Often it is more than an asset. What can happen to a military organization that overlooks this principle was demonstrated early in World War II when the German Panzer Corps rolled through France's outmoded Maginot Line. Actors and actresses who lack flexibility tend to get "typed," and their careers almost invariably take a turn for the worse at this point. Many a baseball player is in the lower minor

leagues today because he couldn't learn to hit a curve or go to his right to field a ground ball. Businessmen often lose thousands of dollars because they overlook this factor in their contract negotiations.

Flexibility is also important in ward teaching. We are dealing with people, not stereotyped machines. No two of them are the same. This being true, we should vary our approach with the family concerned.

Missionaries have long been aware of the advantages of the "personalized" approach. Ward teaching lessons are designed so that they can be adjusted, as can missionary teaching, to different people. The teacher should put his own personality into the lesson; while giving it, he should keep in mind the background, special interests, and needs of those whom he is teaching. The ward teacher who conscientiously prepares his lesson, carefully observes the families he teaches, and prays for guidance, will be able to do this.

In ward teaching we deal with all types of people: old and young, highly educated and comparatively uneducated, extroverts and introverts, active and inactive. The wise teacher will adjust his approach accordingly.

Ward Teaching Supplement

From its inception, the Church has recognized the need for and value of wholesome, well-planned recreation. Certainly we who enjoy modern life, with its supersonic tempo and sundry complexities, need this outlet as much as did our ancestors who lived in a more relaxed era.

Wisdom dictates, however, that caution be applied. Not even the most enthusiastic advocates of recreational activity would dispute this. This caution should be applied both to the amount and type of recreation we enjoy.

The proverb wisely states that all work and no play make Jack a dull boy; it might add that all play and no work make him a mighty useless one. There are two extremes here, and it would be difficult to say which would be the most damaging—too much recreation or too little. The modern trend seems to be toward the former.

Of great importance, in this day of increasing leisure, is the type of recreation we choose to participate in. Leisure, if properly utilized, can be enriching and constructive; misused, it can be a curse. Not all types of leisure activity have the same value; some are excellent, some good. Certain forms are obviously illegal, immoral, or valueless—these should be avoided. Others, in themselves perhaps harmless, carry the stigma of bad environment or society and should also be rejected.

There is a great tendency today to overdo one type of recreation—watching of movies, TV, and spectator sports. In this respect, our generation is probably the most passive in the history of the world. Playing basketball for those able to play is incomparably more beneficial than watching someone else play; learning to sing has more value than listening to others sing. There is much more to life, even to the recreational side of it, than merely being entertained. These passive forms of recreation tend to make us spectators in life itself and rob us, if overdone, of the special joys that come from creating, participating, doing. We should seek balance in recreation and get the benefits of various types.

If we feel the need to rest and relax we should consider ultimate benefits—physical, mental, and moral—to ourselves and our fellow beings.



Three Teachers Make Envyable Record



Perry Steidley



Michael May



Merrill Permann

Three young teachers of the Rockland Ward, American Falls (Idaho) Stake, have each recently earned their fourth consecutive Individual Aaronic Priesthood Award with 100 percent attendance at all required meetings.

They are Perry Steidley, son of Mr. and Mrs. John Steidley; Michael May, son of Mr. and Mrs. Richard May; and Merrill Permann, son of Mr. and Mrs. Howard Permann.

All are currently active in quorum work, and all hold or have held positions of responsibility in other Church organizations as well.



all for a date

by Shirley Sealy

Larrie Lyn Adams opened her bedroom door, sank on the bed and burst into tears. Julia Adams, her mother, heard the sobs from the sewing machine, where she was finishing a dress for her Mia Maid daughter, who was now in tears. She put the dress down and went into Larrie's room.

"Darling, what is it? Larrie, what could have happened?"

"Oh Mom, Mom. . .," sobbed Larrie. "I'll never have any dates, never."

"Dates? Larrie, aren't you a little young to worry about dates? After all, at fourteen. . ."

"Mom, you, too? How can you say that? I just have to have a date for some things, or . . . or . . . well I'm just not anything! But I knew what you'd say: 'At your age dates just aren't important.' That's

what you always say. But they are important, Mom, really. I can't help it if the boys are so ignorant. I can't help it if they won't ask me." She broke into sobs again and buried her head in the pillows on her bed.

Julia Adams sat quietly thinking, while she tried, in vain, to comfort her fourteen-year-old daughter. She could see that this was very important to Larrie. She was startled to realize how grown up Larrie suddenly looked and yet so very childish. When the sobs quieted, she began talking. Her tone was full of sympathy and understanding, yet she was trying to sound realistic.

"Larrie, I'm sorry I said that. I didn't mean it the way you thought I did. Of course dating is important at your age, at least the preparation for it. I thought there was plenty of time, but I was wrong! There isn't any time to spare." As Larrie turned her face to her mother to see whether she could possibly have been hearing right, her mother wiped the tears from her face and continued.

"Yes, Larrie, dating is the most important thing in your life right now and will be for the next ten years or until you're married. And your marriage depends on dating, too. The kind of life you have forever depends on right now." Larrie was sitting up now listening to every word.

"All right, dear, if you're interested, we'll start preparation for your first date right now."

"Really, Mom?" And skeptically she asked, "You're not kidding?"

"Of course not, but there is a great deal to be done, and lots you have to learn. First, I'm concerned about what you said about the boys. You said they were ignorant because they wouldn't ask you for a date. It might be just the other way around. Larrie, if you're not as popular as you'd like to be; don't say

it's anyone else's fault. You must first look for the reasons in yourself."

"What do you mean, Mom? What's the matter with me? You should hear all the kids talk; they say the boys are just dumb, they're scared to ask a girl anything."

"It's true the boys are a little bashful at your age, but they certainly aren't dumb, and they'll respond if treated properly." Julia smiled as she pulled her teen-age daughter off the bed and stood her in front of the full-length mirror.

"Take a good look at yourself and see what you have to offer. You have good features. You've been very blessed. The color of your hair is nice; it looks very natural, too; but it could look cleaner. Hair is so nice when it's freshly shampooed. Your clothes fit you nicely, and the dress you have on is a good color for you. It could be fresher. See these little wrinkles at the shoulder? You hung it on a hanger sloppily last night." Julia noticed the frown on her daughter's face. "Larrie, this is all part of dating. You'll have to be careful when boys start coming around. You may open the door someday to the one you want most to see, and you'll be a mess. You have to get in the habit of looking your best in sports clothes, old clothes, or best clothes. Look the very best you can with whatever you have, and don't be dowdy because of a lack of work or energy on your part. Use every opportunity that comes your way to learn to do things properly. You must be natural though. If you look made-up or artificial in any way, you'll attract the wrong kind of boy friends. The wrong kind of boy friends will make you more miserable than no boy friends at all.

"Next you have to say to yourself: 'Am I interesting and fun to be around?' If you're not either of these, then you have to learn how to use your per-

sonality—how to be interested in others. Then you're interesting to them! These sound like silly stuffy rules, but they are true. The truth is always the simplest way once you understand it. You must be pretty on the inside, for when you attract the right kind of boys (the ones you like will be intelligent) you must have enough knowledge to converse with them. If you can't find enough things of interest to both of you, they will soon tire of you. When it comes to dating, Larrie, you have to be a 'doer,' not a 'dreamer.' I think I can best show you what I mean by telling you the story of two girls. Jane, who dreamed of tomorrow and patiently waited for her dreams to come true, and Jeanette, who dreamed and made her own dreams come true.

"When Jane was about your age, she was an unhappy child. She was the oldest in a family of eight. She felt her mother didn't have time for her. She was lonely and part of the time felt unwanted. She was sweet and patient and to cover the hurt in her heart she dreamed of tomorrow when she would have lots of boy friends and pretty dresses and would go to parties. Then, she thought, people would love her and she would be happy. She was content with her dreams. She could wait! When tomorrow came and she was sixteen, there were no boy friends and no party dresses. There were still eight children in the family, and things were even harder to manage. She had a good family, and she loved them dearly, but her own life seemed empty. She dreamed on, of another tomorrow when her prince charming would find her. She would fall in love, and then she'd be happy. Again she was content to look ahead and wait. Time went on, and soon she did meet the man she had waited for all her life. They fell in love, and after a while were married. For a short time Jane felt that at last her dreams had come true, and the long-awaited happiness had arrived.

"Soon her dream world started to look cloudy. The white cottage was no longer white, but dirty. The children that came needed clothes and attention. She hadn't learned to sew. Organization of her own life had been shabby, and now she had to organize for a whole family. Her work was never done. How she wished she had time to learn to cook and fix hair

and keep things done up. Her husband seemed to be cross whenever he was home because the whole place was confusion. Jane cried often and wondered what she had ever done to deserve this. She had always tried to be good and was still very patient and sweet most of the time, but even her temper was getting frayed at the edges these days. She thought she had just been unlucky.

"Now I'll tell you about Jeanette, who came from a home much the same as Jane's. Her mother was busy with younger children; Jeanette, too, felt a bit lonely and neglected. She dreamed, just as Jane did, of a tomorrow with lots of boy friends and filmy dresses and dances and . . . but she didn't just dream. She decided that somehow she would have to do things for herself. Her mother needed help, so it gave Jeanette the chance to learn to cook. She found cooking very interesting, and her little sisters and brothers were so thrilled when she made gingerbread cookies. She enjoyed doing things for the children. There would never be enough money, she knew, to buy the pretty dresses she wanted to wear, so she started learning to sew. Her mother bought her some material for a cotton dress, and the woman next door helped her cut it out. It wasn't very well done, but each time she made something for herself or for her little sisters, or their dolls, she did it better than the one before.

"Jeanette had a desire to play the piano, and she knew it would be too expensive for her to take lessons. Through the block was a woman who taught piano. She needed a baby tender while she gave lessons. Jeanette went to see her and offered to tend her children and receive piano lessons in return. The woman agreed. Jeanette arranged with the bishop of her ward for a time she could practise on the piano in the chapel. Soon her father, realizing her talent and ambition, managed to buy her a second-hand piano. She studied good books, read and memorized verses of poetry, tried out for school and Church plays and activities. She did whatever anyone asked of her and found she could learn and enjoy almost any kind of work.

"When Jeanette reached the age for dating, even before she had time to (Continued on page 386)

LILACS

by Catherine E. Berry

The lilacs lift their clusters to the light
Of sun-drenched days in May, the moon at night,
Absorbing all the glow—and in return
They fling their fragrance from a living urn
That holds their beauty here for man and bird,
A waving sea of purple blooms, spring-stirred.

The strange truth about . .

TULIPS

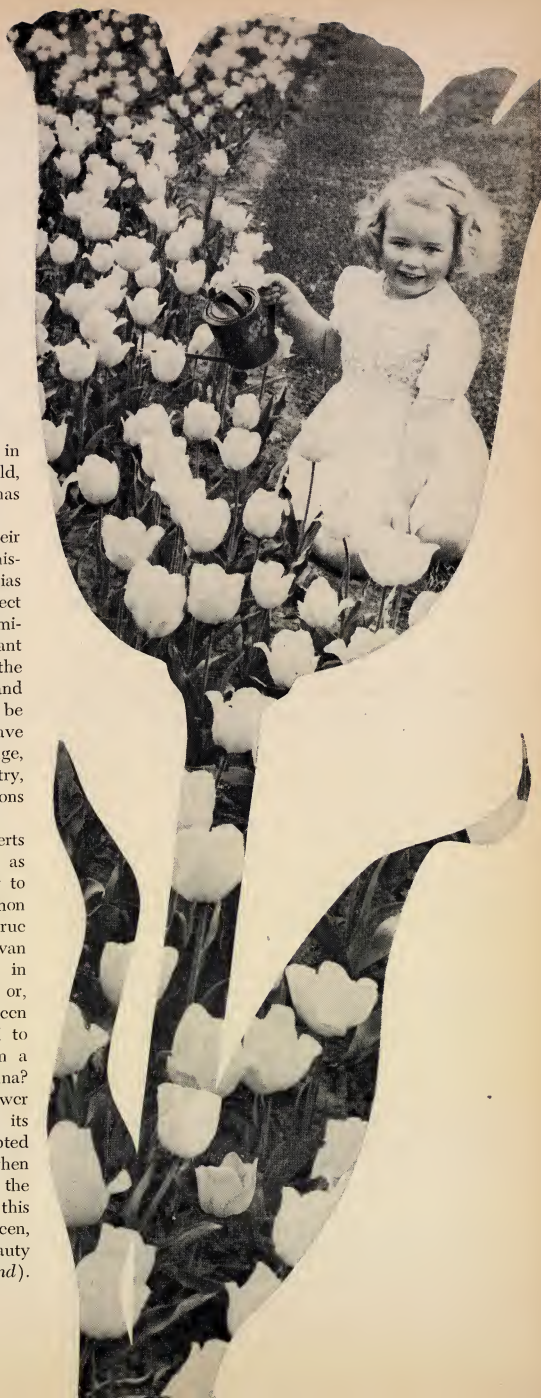
by Evelyn Witter

The flower that heralds the coming of spring in over a hundred million gardens all over the world, the tulip, is stranger than any fairy-tale flower has ever been.

Among the strange truths about tulips are their undetermined origin, their name the result of a mistake—the cause of one of the greatest financial manias in history—saving a people from starvation, the subject of some of the biggest mistakes in literature, a dominant part of a true American folk art, important enough to grace the finest art galleries—beloved in the music world and on best-seller lists of records and sheet music—they have become among the first to be affected by the dawning of the atomic era, they have brought new terminology into the English language, they practically control the economics of one country, and the tulip is a goodwill link between the nations of the whole world.

To get back to the origin of the tulip, experts can't agree. Did it really originate in Jerusalem as has been suggested by some theologians who try to prove that these are the lilies of the field that Solomon in all his glory was not arrayed like; or, is the true story of origin the one about the Turkish caravan merchant, who, seeing them for the first time in Persia, transplanted the bulbs in Constantinople; or, had a wild tulip, native of Turkey, already been cultivated when the ambassador of Ferdinand I to Suleiman the Magnificent in 1554, saw them in a market place in Turkey and sent them back to Vienna?

As controversial as the actual origin of the flower itself may be, experts agree that the tulip got its name because of a mistake. It seems the accepted name for this bloom in Turkey was *lale*. But when Busheque, the aforementioned ambassador, asked the Turkish seller of blooms to tell his story about this unusual one the like of which he had never seen, the Turk waxed eloquent. He described its beauty as resembling an upside down turban (*tulband*).



Busheque, who had only a limited knowledge of the language, thought he called the flower *tulband*, and from that mistake in interpreting came the name tulip.

For some time after the tulip's introduction into Europe a real mania for tulips developed. In England, in Germany, in France people went wild for tulips. But the wildest of manias broke loose in Holland where it was called, appropriately enough, Tulipomania. Bulbs were stolen; fantastic prices were paid for unusual varieties, bulbs speculators never saw were purchased while they were still in the ground, and huge fortunes were made and lost in a single day.

The subject of price is interesting. The highest price ever paid for a single tulip, "Viceroy," was one of the strangest prices ever recorded in the history of flowers. The price was: "2 loads of wheat, 4 loads of rye, 4 fat oxen, 8 fat pigs, 12 fat sheep, 2 hogsheads of wine, 4 barrels of beer, 2 barrels of butter, 1000 pounds of cheese, a bed, a suit of clothes, and a silver beaker."

Another bulb, "Semper Augustus," was sold for 5000 florins, along with a pair of carriages thrown into the deal.

These two transactions took place about 1635, and beautiful tulips have since become common. So it is natural to assume that such outlandish prices belong to the crazy, mixed-up past. But . . . a bulb named "Holland's Glory" sold in 1944 for \$1,000.00! A number of extremely rare and expensive varieties are on the market today. These bulbs, when obtainable, cost from \$100.00 to \$500.00 each.

As for the names of the many varieties of tulips . . . the names of many may seem strange because they were named by the hybridizers who of course had personal reasons for their choices. For example: each hybridizer tried to select a name that would make that flower popular in the country to which it was exported. In England, the Mrs. R. R. Whithouse tulip was named after a former head of the English Horticultural Society. The Disraeli and Princess Elizabeth were two other popular varieties.

Some growers have gone all out to give bulbs exotic names that they hoped would match the beauty of the blossoms that would be produced. Here are a few of these: Beauty's Reward, Lover's Dream, Lightning Flash, Pink of Dawn, Fresh Breeze, Heart Reviver, Ruby of Paradise, Ace of Spades, Purple Prince, Firebird, etc.

Some growers who imported bulbs to the United States chose the names of public figures like: Mrs. Potter Palmer, President Hoover, and Eisenhower.

Despite the fancy names the tulip was once thought of as a possible food. The Germans investigated the

potentialities of the tulip bulb as a vegetable, and a Frankfurt apothecary who preserved some in sugar pronounced them far superior to orchid bulbs. Faint praise, perhaps, to those of us who are unfamiliar with the latter delicacy, but the strange truth is that in 1944 and 1945, during the German occupation of Holland, the Dutch were obliged to eat tulip bulbs to save themselves from starvation!

Tulips have had their glory in literature, but some famous writers really blundered when it came to tulips. Dumas wrote the famous novel *The Black Tulip* which makes interesting reading, but no jet black tulip has ever been grown, and tulip growers insist can never be grown.

Humbert Wolfe pulled a boner when he wrote of the tulip:

"Clean as a lady,
Cool as glass
Fresh without fragrance
The tulip was."

This was a noble tribute. However, it's not true. There are at least six different varieties that are fragrant (DeWet, Prince of Austria, Proserpine, Thomas Moore, Yellow Prince, and Goldfinch).

In America, the tulip became an intrinsic part of a folk art that became one of America's most exuberant and distinctive art forms . . . Pennsylvania Dutch. This unique kind of art was unconcerned with the niceties of technique as we know it, and depended on talent more than academic training.

Just as the language of the Pennsylvania Germans was a dialect interspersed with English words, so was this art an offspring of a European tradition. From 1683 to the time of the Revolution, German immigrants (from the Palatinate region of Germany,

TO THE GREAT ARTISAN

by Eleanor W. Schow

Earth presents her gifts proudly to God's sight;
Tiny tendril-arms reaching toward the light,
Miniature suns make the landscape bright.

Paintbrush coral-red, pansies in the glade,
Fields of golden rain, violets in the shade,
Wonders God designed face him unafraid.

Zephyrs of the dawn wake the rose and flee;
Colors on the hills riot aimlessly;
Yet their Maker views one vast harmony.

the lower Rhine, Alsace-Lorraine, Switzerland, Silesia, Saxony, and Moravia) settled land in the eastern and southern counties of Pennsylvania. Leaving villages in which the native crafts were flourishing, they transplanted this European peasant style of art to a new land where it remained undisturbed for a century and a half.

The tulip was the most frequently used motif. The simple outline of the flower made it suitable for untrained as well as trained hands to execute. The colorful patterns of the art were taught in the home, from generation to generation. And because these peoples were in an isolated region no outside influence came in to change their way of living or their art. Besides, authorities believe that the tulip was so favored by the Pennsylvania Dutch because they associated it with religion . . . the presence of three flowers symbolized the Trinity.

The tulip was not confined to the home craftsman. Tulips were zealously used as a design for pottery, carpentry, masonry, building, glassmaking, blacksmithing, and copper and brass works.

As progress in transportation came and the Pennsylvania Dutch lost their isolation, new products came into their districts. Homemade articles were replaced, and many old pieces of decorated receptacles and furniture were thrown away or stored away. The appearance of a simple tulip on a tin cup now throws an antique lover into ecstasies, for genuine Pennsylvania Dutch art is highly prized.

Going from art to music. . . . Many music dealers say the tulip songs persist in being among the best sellers year after year. In current catalogues, everywhere there are such tulip hits as "Tulip Serenade," "Tulips and Heather," "Tulips in the Springtime," "Tip-Toe through the Tulips" . . . even a tulip square dance is selling well, "Tulip Square."

HOW GOOD THE EARTH

by Pansye H. Powell

To those who love the earth she is a friend
Who gives away rich summer at its height;
Who mixes her palette's brightest hues to blend
The autumn scenes in which their hearts delight.
Even her wintry fingers do not harm
Him who will meet their touch with honor due;
For chilly landscapes have a special charm
And changing winds make snowdrifts ever new.
Each year all of her promises repeat:
For, though the frozen ground seem dead and cold,
Perennially fresh blossomings will greet
Men's hungry eyes, as leaf and bud unfold.
How good the earth! How marvelously blest
Mortals who share the bounty of her breast!

Tulips have already entered into the atomic era. News was received from Holland about ten years ago that a giant tulip five inches in height and four inches wide, with a stem no thicker than a man's finger was a sensation of Lease, center of the Netherlands bulb growing industry.

This new tulip was the offspring of bulbs that were bombarded with X-rays or with neutrons by Dr. William E. de Mol, director of the Laboratory for Ornamental Plant Research in Amsterdam. The *Utopia*, was the one chosen to get the bombardment of neutrons.

Tulip growers are particularly interested in the fact that since the bombardment, new variations still appear, proof of the powerful effect of irradiation on tulip bulbs.

Flower bulbs today rank as Holland's second most important agricultural export, coming after the famous Dutch hams. Up to three billion bulbs are turned out each year by an industry which has virtually no competition anywhere.

Reasons for Holland's unchallenged pre-eminence in bulb growing are her three centuries of father-to-son experience and skill; a well-supported research program; and an unparalleled natural combination of soil and climate conducive to flower bulb cultivation.

Today Holland's bulb exports to the United States are on the increase, a trend looked upon with favor by a government anxious to build up dollar credits.

In 1954 about 420 million Holland bulbs were sent to the US, earning about \$10,000,000 for the Netherlands. This was good business for the US gardening industry as well, since these bulbs represented about \$25,000,000 at the retail level in America. The Dutch regard the millions of new home owners in America as potential additions to the gardening public who will eventually double and triple the sale of Holland bulbs here. Behind their belief that American flower bulb sales are still in their infancy is the fact that England, smaller in size and with one third the population of the US, buys many times more bulbs, and other countries are also way ahead of the US on a bulb-per-capita basis.

Holland produces flower bulbs for the world's gardens in an area not bigger than fifty miles long and four miles wide. Most of the bulb fields are concentrated along the North Sea coast between Haarlem and Leyden, in a span of about eighteen miles. Unfortunately nobody has yet figured out a machine to do the necessary work in the bulb fields, so it is still largely a hand operation. It is a remarkable fact that the tremendous Dutch crop is turned out by 8,000 growers with a total labor force of some twenty-five thousand persons.

The bulbs are planted in the fall in long, carefully

prepared beds, each containing a number of short rows. The beds are separated by narrow paths, used in the spring for daily inspection. The same type of soil occurs to a depth of hundreds of feet, and no sign of a rock ever appears anywhere. The canals along the fields provide a constant source of irrigation as well as an efficient means of transportation through the bulb fields.

When the bulbs come to flower in the spring, a special day is set aside, usually the second Sunday in April, as "Tulip Sunday." Thousands of visitors, mostly on bicycles, show up to view the miles of blooms smiling in the bright sunshine.

Not long afterward the blossoms are ruthlessly cut off, and the flowers are used on parade floats, in mosaics, and as souvenir garlands for visitors. This leaves all the strength of the plants to go into the bulbs at the time they mature.

The Greatest Gift

(Continued) dent Fisher, we have the choice between seeing a gold mine or finishing our meeting with the missionaries of the Johannesburg area." "Can the missionaries be at the chapel at 7:30 a.m. if we call another meeting?" I replied, "Yes, Elder Lee, they will be there if you say so." And thus it was that every missionary had the opportunity of speaking personally with this great man of faith.

The missionaries will never forget his fine example of "duty before pleasure."

Bulbs are taken from the fields in June or July. They have to be dried carefully and then packed in ventilated bags. All of this has to be done rapidly in order to satisfy world markets in time for planting before frost hardens the ground.

Bulb flowers are in a special class in the gardening world because of the fact that bulbs are planted in the fall, allowed to remain almost neglected by man throughout the winter while nature does its work, and then blooms in the spring. Basically a bulb is really a bud wrapped in fleshy layers which store up the plant's energy and finally give rise to the leaves. After the bulb has flowered, all the parts for the following season's plant form anew within the bulb.

Bulb specialists have created several thousand varieties of tulips. It takes seven years of cross breeding to produce one good new salable variety of tulip. Special beds are

set aside in Holland for this activity.

The Dutch point with pride to their extensive research and laboratory program designed to keep their bulb crops free of insect pests and plant diseases. An unheralded but vitally important factor in Netherlands-American trade is the agreement under which US Department of Agriculture inspectors spend several months in Holland each year inspecting the bulb crop in advance of its shipment to this country. This is done at Dutch expense. It has paid off for both countries in terms of a bulb crop free from disease and a saving of precious time after the bulbs have been landed in this country.

Americans, as well as peoples everywhere, recognize that tulips make their homes more beautiful. The ever-increasing popularity of the tulip will no doubt keep adding more and more strange truths to its already fantastic, fairy-tale history.

It is difficult to appraise the far-reaching effects and great spiritual blessings derived through having an apostle of the Lord in our midst. Only the future can give us fully such an appraisal, but every day we see evidence of the good accomplished.

Evidence of the high regard in which Elder and Sister Lee are held was made manifest in the presentation by each of the branches of some very appropriate gifts.

These gifts, which included a beautiful leopard skin, a lovely stink-

wood clock adorned with two ebony elephants, a piece of stinkwood furniture, a springbok skin, and numerous other South African curios were very graciously received and brought forth an expression from Elder Lee, that will be remembered for many years to come: "Thank you for your gifts, but the greatest gift you could possibly give us would be to live the gospel of Jesus Christ, and prepare yourselves to meet the great day of judgment. If," said Elder Lee, "we do not meet again in this life, may we all be so blessed to meet in the kingdom beyond."

Materialists should face the facts of life

by William H. Henderson

For years materialists have scrambled on the band wagon—life on this planet began spontaneously from material, inorganic matter. Early theories taught that life's beginning was a unique, fortuitous accident; more recently, that suitable physical conditions inevitably result in the development of life. Boiled down, the speculations are that from centuries ago, this planet

cooled to what has been described as a hot chemical soup, with trillions and trillions of droplets. Some of these droplets formed into organic chemical combinations where life could reside.

But what then? The assumption appears to be: This is how organic material began; this explains all. But not so! The real stuff of life is not just the chemical compound

where it exists, but its amazing driving force that impels it to develop and expand in progressive improvement, flaunting the environment in which materialists say it began. On this aspect of life again we find materialists on the band wagon—this time by a failure to theorize. Not a word is proffered explaining the real wonder of life, 'its miraculous ability to recreate, strengthen,



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and advance forward and upward. Why this reluctance of the materialists? This shining facet of life is as susceptible to a scientific approach as any other phenomena. Surely it is worthy of one.

Materialists should put aside their timidity and face the facts of life. Let them disclaim, if they must, that the phenomenon of life is a special endowment of a higher power. But let them not pass by the scientific significance of life's

driving force, because it is not identifiable as a chemical compound. Life's force once loosened, marches upward, independent of environmental changes. While time stood still, relatively speaking, and the physical characteristics of our planet, remained the same, this force fostered new and complex patterns of living creatures which stormed the frontiers of environment and spread across the planet. Materialists should face the evi-

dence of something else gleaming in the background. Purposefulness! The tides of life have swept on to such miracles as awareness of life and of humanity, the exquisite capacity to sense grave and beautiful things, and love of fellow creatures.

Materialists should not be embarrassed because people who are untrained in science, have labeled this force of life a soul, and find comfort in believing that a soul points to a God.

Temple Work

(Continued) own personal record sheet, containing the most important church dates of his life, and his life happenings and faith-promoting experiences. These can be of great worth to the posterity of the compiler, inspiring to faithfulness in their duties. Members should be encouraged also to compile character sketches and even more lengthy biographies of their progenitors, both for the males and the females. Many historical treasures will in this way be preserved, and these recorded experiences of ancestors, will inspire the children and children's children to strive to emulate the good deeds of their forefathers.

Interest aroused by these introductory activities will motivate the members of the quorums to do personal research in the great wealth of records in the Church Genealogical Library. They may also correspond with relatives living at a distance or with record repositories, to obtain genealogical information. Those unable to do personal research may contribute funds to their family organization to aid in the family research.

It is easier to do research today than it has ever been in the past. More records are available to people now than previously; more persons in the world are doing more research than ever before. More books are being published, more vital records are being microfilmed and made available to the public for use in research.

There is really no reason why every Church member should not engage in the work. Each member has a family, each has ancestors, each has a responsibility to do this vital temple work for the dead. Since so much is virtually at our

fingertips, none of us need fail in our work.

Genealogical research is a technical work, requiring skill and direction. Ward and stake genealogical committees in every stake, and similar groups in missions, are available to help the Saints everywhere. Ask for their aid, assume your responsibility, save your dead, and the Lord will bless you.

Priesthood quorums should wisely co-operate with stake and ward genealogical committees, already set up to give guidance in these activities. Either the chairman or one of the assistants of the ward committee is a member of each of the three Melchizedek Priesthood quorums. As such he can make appropriate announcements in the quorum and keep the members fully informed as to the help which can be given them by members of the ward genealogical committee.

Research guides appointed by the ward genealogical committee may meet with several quorum members with similar research problems in a cottage work night and instruct several families at once. Representing each family should be the husband, wife, and the older children, so that the resulting record keeping and research can be made a family project in which all can join with eagerness.

Following these preliminary training periods, visits to the Genealogical Library may be organized in connection with the ward genealogical committee, which will provide a supervisor to direct the initial research efforts of each three or four individuals. After several such visits the priesthood members will be in a better position to visit the library on their own, and utilize the many records on their lines. Those confronted with similar diffi-

culties could again meet in a cottage work night and obtain further guidance and suggestions.

During the coming year each quorum member could be given a specific record assignment to complete. Quorum officers should check on the progress being made by each member on these assignments at regular intervals, as once each month.

In order to do this accurately the form provided by the Genealogical Society should be used. This provides for the name of each member of the quorum, and a record of the particular assignments he has completed, and on the right, the number of hours he has spent each month in record keeping and research. New members of the quorum should begin with the assignment for the first month and follow on in the recommended monthly order.

Priesthood bearers who have already completed and reported some of these assignments may devote their efforts to the remaining ones, and especially the research activities provided for the twelfth month. By means such as these each holder of the Melchizedek Priesthood may intelligently and effectively fulfill his responsibility to himself, his family, and his kindred dead. Temple service and genealogical research are primarily priesthood work.

In their latest Christmas greetings the First Presidency uttered these significant words: "The work in the temples continues to advance. If all those who have been the beneficiaries of this generous, Christlike service performed for our kindred dead could arise to express their gratitude, there would be a chorus of thanksgiving by a vast multitude which would swell the hearts of those performing the service with infinite satisfaction and happiness."

Peter Whitmer's Log House

(Continued) according to a journal entry later in this article], but the site on which it stood is well known and was pointed out to us. The old family well is still there and several logs, which once constituted a part of the building, lay along the fence half decayed."

Log House Remains in Ruins. Confirming Elder Andrew Jensen's testimony (above) that the old Whitmer home was gone in 1888, Elder Stevenson's microfilmed journal testifies: "The old well still stands there, but only a little of the 1½ story log house remains in ruins."

To this a *Deseret News* report of 1888 adds: "We examined the ground closely, and thought of the past, spoke of the present, wished that certain things might happen in the future, prepared resolutions, made the necessary entries in our note books." Then these "necessary entries" of such historic value were hurried westward by the next mail to be read and discussed by the Saints in Zion.

Record No Evidence of Foundation or Cellar.

Although these three brethren were seeking factual information about the Whitmer home, not one of the three intimate that they discovered the least evidence of a rock foundation, let alone a large walled-in basement of masonry, half filled with accumulated debris.

Moreover it should be kept in mind that Father Whitmer journeyed by team with his family and laid-up this "twenty-foot square log house" several years before the "Liberty Jail" was built. And since he must clear the ground and plant a crop, or have his family go hungry, it seems hardly possible that he would leave his family shelterless while he spent a week or two hauling rock and erecting a large basement or even a rock foundation for his first log home.

Following the custom of the times, this pioneer family would have had much to do while "chinking" the large cracks between the rough logs, plastering them on the inside with mud and clay and on the outside with firmer material. This project of itself required no little time, for the house was "a one-and-a-half-story log structure," having a room or two upstairs against the slanting roof, which was likely covered with clap-

boards or shingles like other pioneer homes of that time.

When the Whitmers sold this home and moved to Ohio, April 1, 1831, it was already growing old, needing many repairs, possibly a new roof and firmer chinking. Some time later when a prosperous buyer secured the old home, say twenty, thirty, or forty years, no one knows, this occupant of the Peter Whitmer log house erected for his family what was referred to as "the new home" by the visiting elders of 1888. The historian would naturally think that the family would occupy the old home while erecting a better place to live. Evidence points to

I KNOW IT IS SPRING

by Christie Lund Coles

I know it is spring
By the chatter of birds
Building their nests;
By the picturesque herds

Of sheep, slow-moving,
Upon the distant hill;
I know it is spring
By the meadow lark's shrill

Cry as he rises
From the newly plowed earth,
By the bubble-bath clouds,
And my hope's re-birth.

the belief that the "new home" was built a number of years before the elders called it a "new home," while contrasting it with the "old home."

It should be borne in mind that this farm was purchased by "eight different farmers" before it was secured on September 26, 1826, by the Church. Evidence also shows that the "new home" has undergone many changes and additions since it was first erected, maybe a hundred years ago, no one knows just when.

"We Thought of the Past."

While the three brethren walked over the ground where the Peter Whitmer home had stood, they say that they recounted the marvelous events that had taken place there—some of the most remarkable in recorded history. It was here that the large Whitmer family, having several married men in the group, made their decision to befriend and protect Joseph Smith and Oliver Cowdery

while they finished translating the golden records; here that Moroni returned the plates to the Prophet after his journey from Harmony; here that Joseph Smith heard "the voice of God in the chamber of old Father Whitmer" (D&C 128:21); the place where a selected group of men and women heard for the first time the Book of Mormon manuscript read, at the close of which three anxious men were promised by the voice of revelation that they were to have the privilege of seeing, not only the golden records, but other sacred things as well.

From this house went Joseph and his three companions to see the angel in the glory "of exceeding brightness," to gaze upon five sacred things, and more important than all else, to "hear from out the bright light above us," the voice of God declaring: "These plates have been revealed by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." (D.H.C., Vol. I, p. 55.)

Also it was in this house that the "Three Witnesses" drew up their solemn testimony and signed it; here also that the great revelation (Sec. 20) was given, revealing the duties of the priesthood; here that God's kingdom on this earth was organized and the Lord's Supper administered for the first time, and here God acknowledged his Church by pouring out the Holy Ghost richly upon its members; here that the Prophet said: "... we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, 'The Church of Jesus Christ,' organized in accordance with the commandments and revelations given by him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament" (*ibid.*, Vol. I, p. 79); here that the members of this restored Church began to understand that they were not members of a Protestant church, but of "the kingdom of God restored."

Standing there on that October day more than seventy years ago, watching their shadows lengthen, it is little wonder that the three brethren "thought of the past," the "present," and the "future."

Toward sundown Elder Stevenson writes these words that speak like a

voice from the dust: "We ate apples in the new home," meaning the home now standing, but which has been changed and enlarged several times since. While here Chester Reed, "The occupant," gave them apples to carry on their journey back to Waterloo.

Early Visitors at the Whitmer Home. Beginning Sunday, April 11, 1830, Sacrament meetings were held in the Whitmer home and continued until after Christmas of that year. From this house the first elders were sent to Kirtland and to the "borders of the Lamanites." To this home came the Pratts, the Knights, Sidney Rigdon, and Edward Partridge from Kirtland, Ohio—Sidney to be chosen as the Prophet's First Counselor in the First Presidency, and Edward Partridge to become the first bishop of the Church. Edward had come as an investigator, having refused baptism until he could visit the Prophet at the Whitmer home. He was, however, converted and was baptized by the Prophet in the icy waters of the Seneca River, December 11, 1830.

A Strange Scene at the Whitmer Home. The investigators who dropped into the Whitmer home in the winter of 1830 saw a strange scene—one that amazed even the believers who beheld "the avowed aspirations of this young—seemingly uneducated—Church leader, laboring devotedly to produce an incontrovertible, four-volume religious constitution to guide all converts who chose to follow him. His first printed volume—the Book of Mormon of two hundred and fifty thousand words—was lying on his table; along with it were thirty-six written revelations for the Doctrine and Covenants as well as the first few chapters of what is now part of the Pearl of Great Price. In the Prophet's hands was a large King James Bible, from which he was studiously dictating numerous revisions and corrections to Sidney Rigdon, his scribe." (*The Kingdom of God Restored*, Carter E. Grant, p. 128.)

Make Report to President Woodruff.

Immediately upon returning from their important mission, Elders Stevenson, Black, and Jenson reported their findings to President Wilford Woodruff and other authorities. A few days later they received a complimentary letter from Presi-

dent Joseph F. Smith—a letter that is on file today in the historian's library. It is needless to comment that the leaders of the Church in 1888, as well as the Church as a whole, fully understood that the "old Peter Whitmer log home" had been gone for many years. Moreover, they knew that a "new home" where the three brethren "ate apples" was then standing upon the Whitmer farm.

Over a period of fifteen years while the author was doing research work for a 600-page volume of Church history, *The Kingdom of God Restored*, approved by the Church publications committee (published 1955), and especially while seeking authentic information for the Church Historic Sites Committee, Elder George Q. Morris, chairman, the author has found no authoritative evidence disagreeing with the published reports of Elder Andrew Jenson and his associates, statements emphasizing the fact that the "new home" does not stand upon the site of the old one.

Not a Lumber Frame Home.

Sidney Rigdon, the Prophet's scribe, who lived in the Whitmer home for six weeks, spoke in a general conference of the Church after he was the Prophet's first counselor, saying: "... I recollect in the year 1830 I met the whole Church of Christ in a little old loghouse about twenty feet square, near Waterloo, N.Y." (D.H.C., Vol. VI, p. 228.)

Elder Orson Pratt, who had also stayed at this home in 1830, reported

PERMANENCE

by Marie Daerr

Who said the bloom upon this tree
Is vanished, once the petals fall—
Or that the bird no longer soars,
Because I cannot hear its call?

Who thinks spring winds are lost,
because
Their gentle kiss was all too brief—
Or that the tender bud is gone,
That blossomed into summer leaf?

No loveliness completely flies:
No outstretched hand, no friendly
word.
How firm the kindly touch remains!
How sweet the echoes that are
heard!

at a Church conference: "The house of Father Whitmer was . . . a log-house. . . . In one small room of a log-house, nearly all the Latter-day Saints (east of Ohio) were collected together." (*Journal of Discourses*, Vol. 7, p. 372.) This house of logs was in no way similar to the present frame building nor to the "new home" where the brethren ate apples after they visited the spot where the old Whitmer home had stood.

The Whitmer Home Torn Down.

Mrs. Sadie G. Pack, widow of the late Dr. Frederick J. Pack, gave the author the following important item from her journal written on this date given below while Elder James H. Moyle was speaking: "E. David Mann and his wife (Susie G. Mann) and I went to the 17th Ward Chapel to hear Elder James H. Moyle, December 31, 1944. Brother Moyle interviewed David Whitmer in Richmond, Missouri, on June 28, 1855. . . . Elder Moyle said: 'I asked him every question I could think of. . . . Mr. Whitmer conversed with me for two and one half hours. . . . Then Elder Moyle said, and Mrs. Pack is sure that the following was a quote from David Whitmer: "The first Whitmer home in which the Church was organized was torn down in 1873. (Mrs. Pack served on the general board of the Primary for a number of years, and was then made first counselor in the presidency of the Church Primary, being set apart by President Heber J. Grant, October 26, 1925.)"

Seeking the Spot Where the Church was Organized.

In October 1955, Elder German E. Ellsworth, former president of the Northern States Mission, told the author that in 1905 he and Elder George Albert Smith were appointed by the Church to secure, if possible, the Joseph Smith, Sr., home near Palmyra, New York.

Among other things he stated that while he and George Albert Smith and wife were at the Hill Cumorah, Elder Smith suggested that they drive to the Whitmer Farm about twenty-five miles southeastward and find and photograph the exact spot where the old Whitmer home had stood in order that the location would not be lost.

Signs His Written Statement. A few days later at the invitation of Elder George Q. Morris, chairman of the Historic Sites Committee, German E. Ellsworth came to the



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historian's library and made the following statement, which was taken down by the author:

"Leaving the Hill Cumorah in June 1905, Elder George Albert Smith and wife and I journeyed southward in our car to the old Whitmer farm at Fayette, Seneca county, New York, with the purpose in mind of locating and photographing the exact spot where once stood the old Peter Whitmer log home.

"During our visit with the family in charge of the new home, they never once referred to this lumber frame house as the 'Whitmer home'; moreover, when we asked them to show us the place where the old Peter Whitmer home had stood—for we all knew that the old home had long since disappeared—the man in charge very kindly conducted us about a hundred yards or so to the large barn, and going around the south end, he took us about fifty feet or so back of the barn into a grain field, just coming into head. Stopping us there, he exclaimed: 'You are now standing upon the exact spot where the old Peter Whitmer home once stood, where it is claimed your Church was organized. The old log house was torn down many years ago, but this is the exact spot where it stood.'

"After discussing the important matter for some time with the caretaker and being convinced that we were really upon the site of the old Whitmer home, Elder George Albert Smith suggested that his wife and I stand there while he took several photographs.

"I myself carried one of these pictures with me for years, explaining to my friends that it was a picture of the place where the Peter Whitmer log house stood. A copy of the same picture is now preserved in *The Improvement Era*. (Vol. 12, p. 117.)

"From the day that this picture was taken in 1905 until the present time, there has been no doubt in my mind about our being photographed upon the sacred site of the old Whitmer home where the Church of Jesus Christ was organized, April 6, 1830."

Signed, German E. Ellsworth
Historian's Library,
October 27, 1955.

Note: Under the Era picture appeared these words—and they were

certainly approved by Elder George Albert Smith, who was noted for his exactness regarding "historic sites"—"German E. Ellsworth and Mrs. George Albert Smith are standing upon the spot where stood the old home of Peter Whitmer, Fayette, Seneca County, N.Y., where the Church was organized, April 6, 1830."

"The Whitmer Home Not Standing."

Appearing in bold headlines in the Church Section of the *Deseret News*, November 1, 1941, is the following statement which begins a three-column historical account, showing that the present home standing upon the Whitmer farm is not the Whitmer home.

"Truth told about House of Whitmer," is another heading of this article written by an "eyewitness," Assistant Church Historian Andrew Jensen, who declared: "Inasmuch as a number of students of Church History still cling to the idea that the house of Peter Whitmer, Sr., in which the Church was organized April 6, 1830, is still standing, I submit the following": and he then repeats the account of his visit at the Whitmer farm in 1888. He also

lists the eight successive owners of the Whitmer farm after it had been sold by the Whitmers.

On page 607 of the *Autobiography of Andrew Jensen*, "Friday, March 21st, 1930," is recorded Elder Jensen's declaration that he had just met with the First Presidency and had explained to "Presidents Grant and Ivins and others at the office of the First Presidency in regard to the Whitmer home in Fayette. . . New York" that when he and two other elders "visited the place for the first time in 1888 that the old Whitmer log house on the Whitmer farm in which the Church was organized had been taken down many years before 1888."

Elders Andrew Jensen and B. H. Roberts worked side by side for years at the Historian's Office, and whenever Elder Roberts ran a picture of the Whitmer Farm, it was labeled "The Whitmer Farm—site of the Book of Mormon were translated, and where the Church was organized." (*Americana*, Vol. 1, p. 804, 1909; *Comp. Hist. Church*, Vol. 1, opposite p. 196.) The present home was not suggested as being a Whitmer home.

K A S H

(Continued) could not get the plates; they were afraid they would perish in the wilderness; they thought their father was a dreamer. Laman and Lemuel lacked "positrons."

A great sales organization recently analyzed one hundred failures. The reasons for the failures were almost exactly the same ones that had caused Laman and Lemuel to fail 2500 years earlier. They are as follows:

1. 37 percent failed because of discouragement.

2. 37 percent because of lack of industry.

3. 12 percent because they would not follow instructions.

These failure specifications fit Laman and Lemuel to a tee. Discouragement is an attitude; lack of industry is an attitude; failure to follow instructions is an attitude.

They are very bad attitudes loaded with "negatrons."

Here is a good place to start checking up on ourselves. How good is our attitude? How many "positrons" do we have per molecule? and what can be done to increase the number?

3. Skill

Success always pays off on skill. The stenographer knows the keyboard; that is knowledge. She wants to be a good stenographer; that is attitude. But real competence and the amount of her salary is determined by her ability to get the work done. Skill comes from practice, drill, perseverance, and determination. One may read many books about navigation, but his real success will depend upon his skill in getting the ship into port. We like people who can do things. We want

basketball players who make baskets, missionaries who make converts, and leaders who lead. That means skill. A worker may have knowledge but no dexterity, wisdom but no competence; he owns a kit of tools but doesn't know how to use them. Remember that the payoff in the work of the Lord, as in any other work, is on skill.

Make an appraisal of your leadership skills and determine what can be done to improve them. We can talk about faith but can we get it into people? Can we get people to be more active, more honest, and better followers of the Master? If so, how? If not, why not?

4. Habits

It is said that the greatest power in the world is the power of habit. It is stronger than discipline or will power. Habit is to success what the rails are to the streamliner: as the rails support and guide the streamliner, so habit supports and guides our success.

Now suppose that we identify the habits essential to great leadership success. What are they? And how can we acquire them?

1. *Study habits.* We know that many men have reached great heights of accomplishment by setting aside even fifteen minutes of every day for well-directed, concentrated study on some particular subject. But mere study by itself is not enough—it is the study *habit* that is important.

2. *Work habits.* There is no excellence without labor. There are very few things that one can ever do well, without having his muscles commit it to memory. You can listen to instructions on how to play basketball from now till the cows come home, but if it isn't in your muscle memory you are not a basketball player.

3. *Thinking habits.* Laman and Lemuel thought wrong. Some of us scarcely think at all. Thomas A. Edison said, "There is no limit to which a man will not go to avoid thinking." Most of our problems come because we don't think straight or we don't think at all. Before we can get someone else to think, we ourselves must be thinkers. Many people have learned to think with pens in their hands. Write your ideas down, then go over them next week and see how much you can improve them. Learn to think while

you read. Write your thoughts in the margins of the book and then take action.

4. *Planning habits.* God is a planner. If we desire to be "as God is," here is a good place to start. Planning is a very important part of laying up treasures in heaven.

Then there are habits of self-improvement and many other wonderful habits available to us for the acquiring. Suppose you take your

pen and make a list of the other habits that you would like to build into your life. Opposite each one put down your methods for getting them firmly established and effectively functioning all of the time.

We should remember that our greatest opportunity is to lay up for ourselves treasures in heaven. The K A S H formula is your way to eternal wealth. Make your own subheadings as carefully as you like, and then follow them to the limit.

"What will it do to the man?"

Richard L. Evans



Whenever policies or products or principles, or actions or attitudes were under consideration, a certain thoughtful observer often asked this challenging, this compelling question: "What will it do to the man?"—not what is politic or popular or profitable only, not what is comfortable or convenient only, but what will it do to people? It is a question of first concern in all the personal and impersonal relationships of life: "What will it do to the man?"¹ It is a question always to be asked and answered, for there is no way to live understandingly, effectively, comfortably—or safely—without giving due consideration to the importance of people: people with their problems, their rights, their hopes; their health and happiness; their peace and progress here, and their continuance into eternity—all with their own choices to make, their own values to arrive at, their own conduct to be responsible for, their own performance to face. We must live in compassion and consideration for others, always—for what we do to one another often lasts a lifetime, or longer than a mortal lifetime: offended feelings, hurts of the heart, cruelty or kindness; good and bad advice, good and bad example; the teaching we do, the principles we perpetuate, the products we promote; the true or false things with which we fill men's minds, the misleading of men by any misstatement—these all have pertinence to the health and happiness, to the peace and progress and possibilities of people. And it is a sobering thought to consider that we are all responsible for the total effect of our actions and influence on others. "What will it do to the man?"¹ This question is inherent in every commandment, in every principle, in every product, in every policy—what does it do to people, personally? That which makes men free and happy, compassionate and considerate, reverent and respectful; that preserves dignity and justice, virtue and honor, character and integrity; that brings mankind closer in understanding, and makes them more mindful of the everlasting things of life must, in all decisions, be a major cause of concern. Never safely can any society, any organization, any individual, lose sight primarily of the importance of people—of each individual person. The great planning, the great purpose of the Creator pertains to the importance of people. "What will it do to the man?"¹

¹Oscar A. Kirkham.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 1, 1959. Copyright 1959.

What it means to be a member of the Church.

by Annis Mather

For many weeks this past season, President Joseph Fielding Smith of the Council of the Twelve toured the two missions in Australia and the two missions in New Zealand, as well as visiting the Auckland (New Zealand) Stake.

He and Sister Smith heard Annis Mather give this talk at the conference in Melbourne, Australia, in December. In sending a copy of her address, President Smith wrote:

"She is fifteen years of age, a member of the Bentleigh Branch, and the only member of her family in the Church. I felt that this talk, which was presented in a masterful way, was worthy of a place in the Era. In my opinion it is wonderful that a girl of such an age . . . could accomplish such a thing, and it was without help from others. While her parents are not members, they have not objected to their daughter joining the Church and in taking an active part in it. They were present at the conference. . . ."

THE EDITORS

The greatest aim of mankind today is to find security.

What is security?

Is it to be found in material things, such as a good home, a loving family, and friends? Of course it is! But surely it must mean more than just that to most of us? Surely we want security not only in this life but in the life to come. We want security for eternity. We want to fulfil the scripture which says:

"Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal.

"But lay up for yourselves treasures in heaven." (Matt. 6:19-20.)

How are we to find this security which means more than just what this life offers us? Is it something which can be bought at will? No, but it is something which is available free to all men, if they earnestly seek it.

"... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.) What more can we want? In those few words God has promised us security in not only spiritual but temporal things as well.

"I want to find security!" How often do we hear

this cry in the world today? But do we realize often, how much security we have? We know that God is our Eternal Father, that he loves us and wants us to love him and to rely on him. We know that God is love and that God is eternal; therefore love is eternal. Isn't this security? I find security in the Church of Jesus Christ because I know that it is the true Church which is built upon the everlasting gospel. How do I know that it is true? I could stay here all night and tell you; however, I will spare you that, and just hold up the four standard works as proof that this Church is true. I find security because "... I am not ashamed of the gospel of Christ;" (Romans 1:16) for if I were, how weak and defenseless I would feel with no hope as I have now, no understanding of the true meaning of life. What security would I have for the future? None!

By keeping the Word of Wisdom, we are securing for ourselves a healthy body which will enable us to have, as far as possible, a happy and contented life. "... men are that they might have joy." (2 Ne. 2:25.) How can we be joyful if we are not healthy, if we have bodies that continually give us pain? Yet if we look after our health and keep our bodies clean, we will find that, even though we may have had bad illnesses, our bodies will not be so infirm or weak in our old age as they might have been, if we hadn't looked after them.

We find security in eternal marriage which is one of the important principles of our Church. What security is there if we are only going to be married "until death do us part," if we are only going to have our partners for this life alone; what about the next world? Don't you think it's going to be hard for those who have been married for time only to part? Don't you think it's going to be hard for those children who can't be sealed to their parents because their parents are not married for time and all eternity? It will be dreadful! However, we know that if we are worthy, we will be able to be married for time and all eternity. What a beautiful principle it is, to be able to be sealed to our parents, as they can be sealed to theirs. As far as I am concerned, I would prefer not to marry at all, if I couldn't get married in the temple; without it we have no security. That brings us to genealogy! What more security could

we get, that genealogy gives us? If we do our genealogy work, we are literally joining up all our ancestors' families and ourselves into one big family unit; for let us remember that exaltation is attained in continuing the family unit into eternity. We find security in the fact that we will not be parted from our loved ones here on the earth, but that we will continue to love and know them in the life to come.

We have security in the fact that we know that the priesthood that we hold in this Church is the true one, the same one that Christ conferred on his Apostles, the same which God conferred on Christ; we know that Peter, James, and John conferred it personally on Joseph Smith, who has passed it on down to those who were worthy. Every person in this Church who has the priesthood knows how it has come down to him; he knows that it is not something which any person has given him, but someone who has the authority to do so. It is through this priesthood that we can have eternal marriage. It is through this priesthood that we can perfect our home. The family unit cannot be perfected either in time or in eternity without the priesthood; and it is only in and through the home that we can attain the fulness of the blessings of the gospel in this or the life to come. The greatest peace, joy, and happiness that can be attained in this life or the next is through the perfection of the family unit. There is security in a perfect home. Our parents have helped us to gain security in the fact that they have helped us to prepare ourselves to face life and its many problems and its joys. For this I am truly thankful.

We have security in the fact that we know where we come from; that we lived in the pre-existence, with God as our Heavenly Father; that we progressed there as we are progressing here, and as we will progress in the life to come. We know why we are here; that we are being given the opportunity of trying to return to our Father's presence as we were before, but with the difference that we will have glorified bodies like him. We know where we are going. We know that life does not just end here, and that once we have passed the grave, we will not just sleep or have a meaningless existence, but that we will

be progressing still farther there—that we will be learning to live the gospel at its fullest—that we will be learning to perfect ourselves.

How blessed we are to have all this security! And yet we ask for more. What is worldly wealth anyhow? If we do seek the kingdom of God, all else will be added to us. We mightn't be millionaires, but we will find we have enough to keep us happy. Light and peace and joy and happiness and all temporal benefits come from the observance of God's commandments; if we keep the Word of Wisdom, pay our tithing, keep the Sabbath day, honor the priesthood, keep ourselves morally, physically, and mentally clean, if we do all these things, then, we are going to be really happy spiritually as well as materially.

Our testimony gives us security; through it, we know that the gospel is true, that the Church is true, that we are in very truth God's children. Often we might suddenly begin to wonder if we are wrong; this is the devil tempting and annoying us. But in spite of this, something deep down in us, that inner knowledge which is the prompting of the Holy Ghost, tells us that these things are true, which helps us to overcome our difficulties. As long as we have our testimony, and we don't harm it by doing things which we know are wrong, we will have security. I know that the gospel is true, and that it is the "power of salvation to everyone that believeth"; I know that the Church is the true Church, that it is based on the everlasting gospel, and I will always have this testimony.

MY NEIGHBOR

by Julia Whittier Wolfe

My neighbor was my neighbor
For just a little while.

We shared the sunny mornings;
We bartered smile for smile.

My neighbor was my neighbor
Until the first year's end,

And then forever after

My neighbor was my friend.

My Brother's Keeper

(Continued) prevails.

Brother Lindley, a member of the elders quorum, is a part of a very active group under the able leadership of Elder Gordon Hansen, and his counselors Wesley R. Steerman and Delmer Ouderkirk. Secretary for the quorum is Melvin Hodges.

Every man in the quorum belongs to a committee and has the opportunity to do one committee assignment each month. The belief that "a busy quorum is an active one" is reflected in the record; there are eighty members in the quorum and only five are inactive. Seventy-eight percent of the quorum are full tithesayers.

Under the direction of the bishopric and organization of the elders presidency, with others assisting, the Meridian second quorum of elders completed their assignment of harvesting corn last fall on the local Church farm. In 1957, three hundred tons were harvested and the figure for 1958 shows a tremendous gain of 600 tons.

Quorum members seem to take it all in their stride. The quorum president says that all he has to do is get on the phone and ask the quorum to do a job and it is done.

Fabulous History

(Continued) Ledge," gleaming brilliant red in the desert sun rays, and the northern border is the mountainous reef through which Buckhorn Draw cuts a gorge 2,000 feet deep.

Between this massive reef and the Cedar Mountain, a gorgeous giant sprawling east and west about twelve miles in length, lies the rich 12,000-acre domain of Buckhorn Flat. Through this lengthwise ran the Spanish Trail; through it also the original grade of the Denver & Rio Grande Western Railroad was built in 1882, then abandoned in order to get this rail line faster to the new sugar refineries and woolen mills being built by the Church of Jesus Christ of Latter-day Saints around Salt Lake City, Brigham City, Provo, and Lehi.

From the west end of Buckhorn Flat, a six mile road leads south to the high rim of the San Rafael River, overlooking one of the most spectacular sights in all of Utah.

That is the San Rafael River Canyon, a ten mile stretch of desert stream which reveals dozens of lofty tinted peaks and river cliffs in all directions.

A move is under way now to have this area designated a state park through the Utah State Parks and Recreation Commission, to make at least this portion of the spectacular San Rafael country available to the public through good roads and facilities. It adjoins the historic Spanish Trail route which the freeway will use on its flying course through Utah. That trail reached its northernmost point—another historic spot—in crossing Huntington Creek five miles east of Castle Dale on the road to Green River, which uses part of the old railroad grade.

From Huntington Creek, site of the old village of Wilsonville, first white settlement in Castle Valley, the route turns southwest to Wasatch Pass, the divide between Emery and Salina. This divide was so easy and gradual that travelers did not know they had crossed a mountain until they saw streams running in opposite directions.

Over this course, the new freeway will pass through the very edge of the fabulous Sinbad; within sight of the spell-binding desert scenes of the larger San Rafael Swell; along the course through Castle Valley.

It was the route long sought for a transcontinental railroad by Colonel John C. Frémont who made his fifth and last western expedition by a hazardous trip through this region in the winter of 1853-54. He arrived in the Mormon town of Parowan on February 8, 1854, where the Mormon pioneers took in his suffering men and restored them to health and well-being.

Many of California's most noted pioneers reached the golden state over this Spanish Trail through southern Utah. California's history sparkles with the names of famous frontiersmen whose footprints trace back over this epic route, over the historic Green River, over historic Wasatch Pass, where Spanish caravans had passed long before them.

Now after more than a century, the adventurous San Rafael will watch once more the march of civilization. Through a great open freeway in a scenic desert land, the glamorous, golden days of a dead past will be revived.



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Name

Address

City and State

MIA General Board Appointments

(Continued) this new call was serving as first assistant in the Hill-side Stake Sunday School superintendency. He and Mrs. Hall have four sons.

Elder Blaine Watts of Midvale, Utah, now serving on the Scout committee. At the time of this appointment he was a member of the Midvale Stake high council. He has also been a member of the East Jordan Stake high council, and at one time was a member of the East Jordan Stake presidency, and once served in a bishopric. He is a widower and has two daughters.

Elder Ira A. Newsome of Bountiful, Utah, now serving on the Scout committee. Previously he was serving as a member of the Bountiful North Stake high council. He has also been a stake MIA superintendent, ward Sunday School superintendent, scoutmaster, and Aaronic Priesthood general secretary while residing in Bountiful. He filled a mission in Great Britain 1934-36. He

and Mrs. Newsome have three daughters.

Miss H. Lynn Warner of Salt Lake City, now serving on the sports committee. She has been sports director in Moapa (Nevada) Stake, Sunday School teacher at Ferron, Utah, and Beehive and Gleaner teacher in North Eighteenth Ward, Ensign (Salt Lake City) Stake, and Junior Gleaner teacher in Twenty-seventh Ward, Emigration (Salt Lake City) Stake. She has filled a mission to Norway, where she served as MIA and Primary supervisor.

Mrs. Lillian S. Boyce of Holladay, Utah, now serving on the Mia Maid committee. With the exception of about ten years she has taught Sunday School since 1918. She has also served in the Relief Society, and been a Jr. Gleaner leader and Beekeeper and a counselor in the ward YWMIA. She has been stake Mia Maid leader, and for seven years (up until last June) she was stake YWMIA president. During that time the stake was named Cottonwood and later Holladay. At the time of this call to the general board she was active in Sunday

School and Primary. Her husband is E. Veryl Boyce. They have three daughters.

Mrs. Ione R. Bennion of Clearfield, Utah, now serving on the drama committee. She is the widow of Stanley J. Bennion, a former manager of Zion's Printing Company, Independence, Missouri. As a young woman she filled a mission to the Central States. Shortly after her marriage she and her husband served on the MIA board of the Central States Mission. She served as YWMIA district president, and when Kansas City Stake was organized, as stake YWMIA president. She has a son and a daughter.

Mrs. Lila B. Walch of Bountiful, Utah, now a member of the Beehive committee. Until the past summer she resided in LaGrande, Oregon. She has served as stake YWMIA age-group counselor, Beekeeper, secretary, ward president, and Gleaner leader. She has also served in the Primary, Relief Society, and Sunday School. Her husband is C. Lloyd Walch, patriarch in Bountiful North Stake. They are the parents of four sons.

A Spiritual Beacon

(Continued) courses, and by the fall of 1880 the work had been completed up to the square. Work on the towers was completed on December 22, 1882.

November 21, 1883, after a long illness, Elder Charles C. Rich of the Council of the Twelve and a member of the temple-building committee died at his home in Paris, Idaho. He was greatly mourned as he had been greatly loved by the Saints in the temple district.

In January 1882 the baptismal font, which had been cast in Salt Lake City, was hauled in from the foundry by men and teams from Brigham City. That mode of transportation was considered to be less expensive and perhaps safer than the railroad. Some of the sections of the font weighed about a ton each. The twelve oxen which support the font were cast in Logan.

In the summer of 1882 (some students say 1883) a number of the temple workmen were asked to go and build houses to start the town of Washakie for the Indian Saints

in Box Elder County.

During the spring of 1884 many visitors came to see the temple, then nearing completion inside and out. It was then, as it is now, when our new temples near completion, an effective means of missionary work, much appreciated by our non-member friends and neighbors.

With humility and with splendor, the Logan Temple was dedicated Saturday morning, May 17, 1884, by President John Taylor. Dedication sessions were repeated Sunday and Monday. Special dedicatory music had been written, and was sung by a selected choir under the baton of Alexander Lewis.

Of the first dedicatory session, the *Deseret News* reported:

"About 1,400 were present. The presiding priesthood were seated according to their respective callings. The Melchizedek Priesthood on the east; the Aaronic on the west. The great hall is chaste and beautiful, being pure white, with the exception of the upholstery work on the pulpits and the gold initials thereon."

Seven years of actual building—

seven years of sacrifice and co-operation on the part of thousands of residents in the temple district was culminated in those three days of dedication. But the real purpose of the temple, the reason why it was built, was just beginning as ordinarance work began on Wednesday, May 21, 1884.

It's easy to write such a story thus far. The sturdy dream of a pioneer decision to build a temple to the Most High carries itself to its dramatic conclusion at the completion of the temple.

Then the real story only begins. The quiet dedication of those people who entered the temple to do a vicarious work—and how they received a spiritual feast, and how they and their families have been blessed for three quarters of a century. Seventy-five years and the sacred promises are still being made there; the blessings from heaven are being poured out openly there.

May the Logan Temple, the spiritual beacon set upon the hill east of Logan, be the center of the lives of the people of the area for many times seventy-five years to come!

Worship—Its Meaning and Achievement

(Continued) but sometimes seeing the parts of a process helps in arriving at an understanding of the whole process. We shall consider first, the preparation and conditioning necessary for worship; second, the worship experience proper; and third, the fruits of worship.

To achieve a corporate worship experience requires thoughtful preparation and considerable discipline of all concerned beforehand. There are two areas of responsibility in this connection: that of the officers who arrange and conduct the service, and that of the individuals who come to worship. The former are responsible for providing external conditions which are conducive to worship, and the latter are responsible for inducing within themselves an attitude of intention and expectation of worshipping.

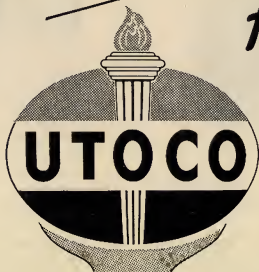
The officers responsible for the service must discipline themselves not only to the inner requirements of the individual worshiper, but also to the principles and techniques without which it would be impossible for them to conduct a unified, beautiful, and effective meeting. While these principles and techniques are considered important, we can only briefly mention them here.

It seems to us that the guiding principle under which the techniques are to be worked out for developing an impressive service, is the simple idea that the outward expression or external program should run parallel to the inner spiritual course of the experience. It is perhaps impossible to say what the sequence of this inner course is because of its elusiveness and complexity, yet it seems that in a well-ordered Sacrament meeting, for example, the tone and intensity of the inner experience increases until the culmination is reached with the partaking of the Sacrament. If this is not the case, it should be. This means that the separate parts and the order of the service should be consciously selected and arranged to contribute to and enhance as well as express the inner process as it moves to the climax of spiritual illumination and rededication to the will of God.

The techniques or practices to which officers must discipline themselves if the service is to be effective,

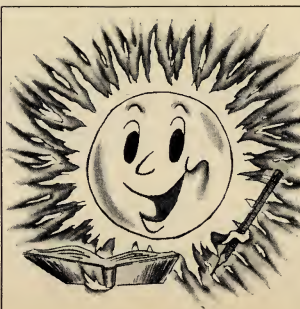


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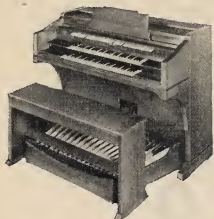
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include those combined elements which result in the skilful, artful management of the service. Included among these would be such matters as the detailed planning of each meeting, the pre-arrangement of all physical factors, the dignity and simplicity with which the service is conducted, the appropriateness and proper use of music, scripture, speech, and prayers, and the over-all unity and quality level of the whole. Proper attention to these and other factors gives the service a quality of dramatic unity from beginning to end. If this suggests that worship takes on something of the nature of art, then we would add that it is the simplest

and purest form of art of which the human soul is capable.

Careful attention to the principles and techniques of worship is not in the interest of principles or techniques as such but is rather in the interest of worship itself. Public worship is an organic, not an atomistic process. Scattered individuals must be welded into a worshiping congregation, and it is a simple fact that certain conditions and procedures contribute more readily to this end than others.

Observance of these prerequisites does not necessarily insure the success of a worship service. Complete success depends heavily upon the

"Your name is safe in our home"

Richard L. Evans



Last week we recalled a question that applies to all policies or products or any kind of proposal that pertains to people: "What will it do to the man?"¹ This week we should like to cite another sentence from the same source, a sentence which suggests its own kind of questioning: "Your name is safe in our home."² Do we, for example, speak as well of our friends when they are absent as when they are with us? It would sometimes seem hazardous to be absent from some kinds of company because of gossip or uncomplimentary comments concerning those who aren't there. This, of course, is a false and unfortunate kind of friendship. We can't be everywhere and always present in person; we can't always and everywhere represent ourselves; we can't refute every falsehood and misstatement and gossip and innuendo that is somehow circulated. And if always people have to be present to defend themselves from gossip, from loose tongues, from irresponsible rumor, or unkind comment, or criticism, there is little of safety for the good name of anyone. "Your name is safe in our home."³ This means, among other things, refraining from character assassination, from quick judgment, from unjustified criticism, from putting on a pleasing face and front at the moment of meeting, followed by gossip and accusation and innuendo in absence. Pertinent to this we would cite these three terse sentences, one from Proverbs and two from the New Testament: "A whisperer separateth chief friends."⁴ "Wherefore putting away lying, speak every man truth with his neighbour."⁵ "Take heed what ye hear."⁶ In the home, in the family, in the house of our friends, among fellow workers—indeed anywhere—it is blessedly reassuring to have someone with whom we can trust our good name, our reputation, our interest in our absence. Among the most cherished possessions in all of life are a loyal family, trustworthy friends, and far and forthright associates who will represent us fairly in our absence. To quote Francis Bacon: "... It is a mere and miserable solitude to want true friends; without which the world is but a wilderness. . . ."⁷ "Your name is safe in our home."⁸

¹Oscar A. Kirkham.

²Proverbs 16:28.

³Ephesians 4:25.

⁴Mark 4:24.

⁵Francis Bacon, *Of Friendship*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 8, 1959. Copyright 1959.

attitude and purpose the individual worshiper has as he takes his place in the congregation. He must come to the service primarily for the purpose of worshipping, conscious that on this occasion the values of socializing with friends or receiving instruction are secondary.

In this era of two hundred page Sunday newspapers, radio programs, and television, variety shows, drag races, traffic jammed streets, and numerous other distractions, frequently including too full a schedule of Church appointments, the attitude of mind and relaxation of body required in worship are difficult to achieve. To arrive at Church under these circumstances in the proper frame of mind necessitates some preparation and conscious self-discipline.

The form of preparation and discipline will vary with the individual. If one habitually reminds himself of the meaning and value of the Sabbath as he approaches the day's activities, his general attitude will be conducive to worship. However, most people need further concentration on spiritual matters. Scripture reading for devotional rather than theological interests proves helpful for many. A prayerful attitude, characterized especially by adoration and gratitude to God, should be attained. The least one can do is to discipline his thoughts and actions, by whatever means, in order that he may be responsive to, and participate in, the service which has been prepared for him.

Let us now assume that we have an ideal worship situation where officers have met their responsibilities as suggested above, and where the congregation has arrived ready to worship. What actually is involved in the experience of the individual worshiper?

Our attempt to discuss this question is not a proposal or a stipulation of what worship should be. Worship, as an immediate, first person experience, can be known and appreciated only in experience. The sense or feel of worship cannot be communicated verbally. What is attempted here is an analysis and interpretation of the worship experience for the purpose of expressing something of the complexity, profundity, and richness of such experiences.

The reader is reminded again that we are engaged in analysis and in-

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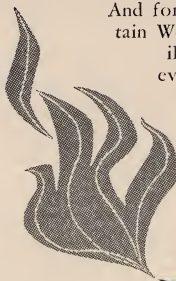
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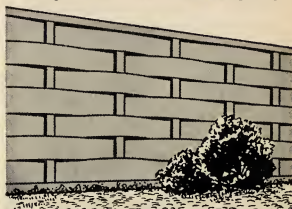


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terpretation and that these processes have no part in worship. The steps or stages which will be enumerated are not to be taken as suggestive of an exercise which must be followed consciously to worship. If the worshiper, at the time of worship, were to concern himself with the machinery of worship, he would never get around to worshipping. Yet, after the experience has occurred it is possible, upon analysis to recognize several elements or phases, however closely blended they may have been in the experience itself.

We would suggest that the first phase of the worship process proper, is the further drawing in of one's wandering thoughts until the fullest concentration of attention is on the object of worship, God. This reverent contemplation is not to be confused with thinking of the problem solving type. To wrestle mentally with difficult theological problems at this time, is to impede the worship process. The meditation of which we speak, is a kind of inarticulate affirmation of the greatest, goodness, glory, and mystery of God, who is the Creator and Redeemer of the world. Contemplation of this kind induces within the worshiper, a sense of his own weakness and imperfection. This sense of sin, if you please, is not unnatural nor forced. Nor is it out of date. It is always an element in a genuine worship experience. This awareness of inadequacy gives rise to a feeling of humility as one moves forward in the worship process. In the contemplation of God, the soul may be silent or it may express itself in prayers of thanksgiving, praise, and forgiveness. (*Ibid.*, 59:12.) But, this is not to complete the process.

At the beginning of this initial phase of worship, the will is active as one voluntarily focuses his thoughts, but as the service progresses the attention is spontaneously absorbed in the process and the will becomes passive. As the inner posture changes from activity to the passivity and receptivity of "not my will but thine be done," one is already entering the next phase of worship.

In the first stage, man is seeking and asking. In the stage that follows, God is responding. The first stage makes one hospitable to the Spirit of God which is truly present and responsive to the soul's needs. This

is communion, the spiritual experience of the spirit of man and the spirit of God coming together in the most intimate kind of personal relationship. In the Divine Presence there is the overwhelming need to confess one's sins and rededicate and recommit oneself to the will of God. (*Ibid.*, 20:77, 59:12.) This phase of the experience culminates in heightened vitality, increased imagination, and a joy that is full. (*Ibid.*, 59:13.)

While we have made no attempt to parallel the inner process with the external process, it is obvious that the last phase described should run concurrently with the partaking of the Sacrament, and we would say that unless this inner spiritual concomitant is achieved, no Sacrament has been experienced. The worshiper has only outwardly responded to external symbols. To thank God in the closing prayer for the presence of his spirit is one thing; actually to have experienced the presence of God is quite another. Too often, worship never moves beyond the contemplation stage, but there is as much difference between contemplation and communion as there is between companionship with a present friend and thoughts about one who is absent.

While the worship experience may

*Look, Mom,
I'm a Senior!*

(Continued) with him. They seem extremely fickle, and he is sure they are trying to wrap him around their finger just for the thrill of a conquest. In fact, the first time he gets let down by a girl his ego collapses like a deflated balloon.

"Think of all the weekly allowances I wasted on that girl," he moans. To himself he secretly admits that he thought she was his predestined soul partner. Now he is convinced she has no soul. He decides she is a professional heart-breaker, a gold digger, truly a colossal disappointment. His emotional disturbance is no illusion but raw and real. He may try to cover it up by bragging that from now on he is going to be a confirmed woman hater. "Women just can't be trusted," he says, "I never expect to marry." This firm resolution may last two or three weeks.

be said to reach its climax in the moments of direct communion, and while this experience may be said to be an end in itself, the effect of the experience inevitably leads to what Paul called the fruits of the Spirit—peace, joy, love, long suffering, gentleness, and temperance. These virtues give the whole of one's life a new quality, and when nourished often by private and public worship, characterize the truly religious personality.

Perhaps these virtues can be cultivated for their own sakes independently of worship, but when they are the outgrowth of faith and worship, they have a very different inner aspect. This inner aspect is the quality we spoke of in the beginning as marking the difference between the religious life and the non-religious life.

Worship as it has been described here may not always be achieved. In fact, it may be that it is only on rare occasions that this ideal composite of experiences merge in complete fruition. Yet, we have not described the impossible. The promise is that all who wait upon the Lord in humility and faith will find that he is inclined toward them. Without entering this dimension of experience the human personality will never reach its maturest fruition.

In later years he can look back on these experiences and realize that the trial and error method of finding a mate is Mother Nature's most preferred way. He may even realize that the girl he thought was so fickle and heartless was actually a very sweet and sensible creature who knew she would be getting married before he even reached his second year in college and her intuitive wisdom therefore whispered, "Better cut the boy loose before he goes out a spin."

Because this is not the marriageable age for a boy it is a good time for him to be polishing up on things which a girl will be looking for later on when he really decides to campaign for a certain "one and only."

The girls themselves have described the things they like in a boy:

1. Good manners.
2. Friendliness.
3. Good sense of humor.

4. Being a good sport.
5. Nice looking (manly, not "pretty").
6. Good talker.
7. Popular with other boys.
8. Popular with other girls.
9. A "fun" dancer (not just a "mugger").
10. Belongs to a friendly and interesting crowd.

New Motors, New Talents

By the time a boy is 17, he is beginning to feel powerful new motors operating within him. His intellectual powers are increasing. His physical skills have acquired strength and improved precision.

What surprises Junior the most is his unexpected success in a lot of new endeavors. He finds he can excel in any one of a number of things—acting, debating, journalism, student government, telling jokes, singing, dancing, athletics, playing an instrument, even getting good grades in school. Sometimes he excels in several of these. A couple of years ago he would have hooted at the idea that he had such talents. Nevertheless, he likes the new role.

And one of these fine days he wakes up to see his name in print for the first time. "This is very significant," he thinks. And it is, even if his name happens to be in a six-line article buried in the real estate section. Sometimes he hears people refer to him in conversation and people speak to him at the grocery store, the five-and-dime, on the street. Some of these people he can't even remember meeting before.

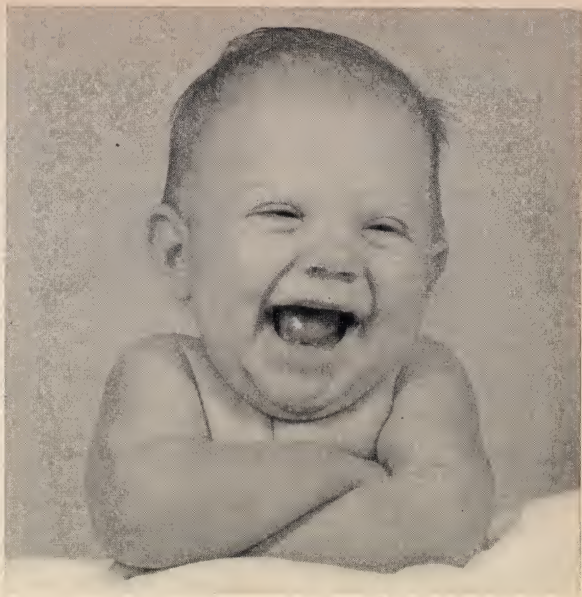
The Glory of Graduation

For a lot of boys, graduation from high school marks the end of formal education. Many more will struggle on through one or two years of college and some will graduate, but for a great many boys the high school cap and gown remains the crowning memory of academic achievement.

The high school graduation represents a lot of things.

First of all, it means that Junior is not a quitter. Of the hundred who dropped out of school, he is not one of them. Modern life is a continuous obstacle course for the boy who has not completed high school. Junior can always feel proud that he struggled through and graduated.

Second, it means that Junior



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An American baby is born every eight seconds—11,000 every day—4,000,000 a year. Our population will soon be over 200 million. And as our population grows, our production must grow. We'll need millions of new homes . . . new schools and hospitals . . . new highways to carry 75 million motor vehicles by 1970 . . . not to mention countless appliances and conveniences that haven't even been invented yet!

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"The weediness of words"

Richard L. Evans



Last week we talked of protecting the good name and interests of others in their absence, and used as our theme this significant sentence: "Your name is safe in our home."¹ Sometimes we little seem to realize how much of hurt there is in irresponsible utterance, and how much of time is used in triviality of talk. On this subject Sir John Lubbock said: "One is thrown in life with a great many people who, though not actively bad, though they may not wilfully lead us astray, yet take no pains with themselves, neglect their own minds, and direct the conversation to petty puerilities or mere gossip, who do not seem to realize that conversation may by a little effort be made instructive and delightful . . . or, on the other hand, may be allowed to drift into a mere morass of muddy thought and weedy words."² There is a phrase that may be remembered: "muddy thought and weedy words"—the weeds that clutter, that hurt the good growth. Sometimes critical and unkind talk seems to suggest almost complete lack of appreciation for the privilege of living with those whom the Lord God has given us to live with, to share life with. Of course, people aren't perfect, and are sometimes disappointing, and make many mistakes, and sometimes seem selfish, self-centered, and inconsiderate, and irritate and annoy. And of course, if we were so disposed, if we were looking for fault, for blemishes, we could always find a reason to gossip, to criticize, to spread rumors, to be unkind in comment. But if we want to come to a point of great appreciation for other people, we need only imagine how alone and lonely we would feel without friends, without family, without others with whom we are privileged to live out the days of this life, with all the Lord has given. . . . little do men perceive what solitude is, and how far it extendeth, for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love."³ And this awareness well would lead us to greater caution, to greater kindness, in all comment and conversation, with less of the "weediness of words."

¹Oscar A. Kirkham.

²Sir John Lubbock, *The Blessing of Friends*.

³"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 13, 1959. Copyright 1959.

SELF SERVICE

by Elizabeth Shafer

I meant to buy a loaf of bread,
A piece of steak,
A jar of honey.

I bought a lot of things instead.
Believe me, friends,
It isn't funny.

Each week my budget's in the red—
I serve myself
Right out of money!

knows quite a lot about many things. He has been exposed to a little history, a little science, a little law, some phases of government, the basic elements of mechanical arts; he knows a lot about his own language and some things about a foreign language; he knows more mathematics than many of the best scholars in colonial times, and he has probed the mysteries of a chemistry, physics, or biology lab; he has improved his writing technique, his ability to speak, his athletic skill; he has learned a great deal about citizenship, something about working through group dynamics in committees and on teams; he knows the rudiments of intellectual research and feels at home in the archives of a library. Yes, sir, Junior has come a long way!

Third, graduation from high school means basic preparation for a happy and profitable life. He is now equipped so that he can continue improving himself through self-education; 12 years of schooling will have triggered interests in many fields. It has also prepared him to

become an apprentice in nearly any occupation except those requiring very advanced or highly technical skills. Probably 80 percent of the jobs in the country demand high school graduation as a basic requirement for employment.

Fourth, he has struck a level of educational preparation which makes him equal to the vast majority of the citizens of our country. One of the most important aspects of education is getting a feeling of confidence—not a feeling of superiority over other people, but a feeling of being equal. He learns that nobody knows everything about anything. He has learned to approach even the so-called experts with caution. He learns to think for himself, to ask to see the evidence, to weigh, ponder, and decide. To the extent that he does this he reduces the "margin of risk" in life. It helps him take the gamble out of new business ventures, the mystery out of new acquaintances, the gullibility out of everyday affairs.

Fifth, graduation from high school

fulfils the dreams of a boy's best friends—his mom and dad. At 17 Junior represents an investment in cold cash of around \$30,000. His parents don't think about that, however. They leave it to the Children's Bureau in Washington, D.C., to figure that out. All they know is that Junior has been the object of vast quantities of love, devotion, care, teaching—and a certain amount of fret and worry. No matter what happens they will never regret a single moment of what they have done to help him, but it is such a tremendous reward to a mother and father to see Junior turn out to be the wonderful fellow they knew he could become. That is why moms and dads get sort of sentimental at a graduation exercise. As Junior walks across the stage in his cap and gown, it does something deep down inside. To hear his name called out and see him accept his diploma in front of a crowded auditorium of admiring townspeople, just cannot help opening up the floodgates of a happy parent's heart.

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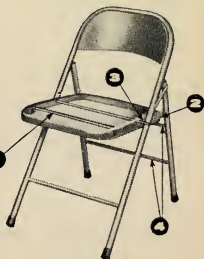
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Today's Family,



It's a wonderful thing to be a mother.

Being a mother means having your hands in water a big part of the day; it means sometimes having chipped nail polish, bags under your eyes, worry lines on your face, a few gray hairs, and very little time to yourself. But it also means to be needed, to have a chance to love completely, to be a partner with God in creating bodies for his spirits, and to mold and influence lives. It is a priceless gift. It is worth every minute of every day—this being a mother.

If you have a teen-age daughter in the home, it means that almost always the ironing board is up; it means the jingle of bobby pins in the bathroom when anyone with good sense would be in bed; it means the alarm clock is set at 4 or 5 a.m. for her to study for a chemistry exam or a song fest practice; it means yards and yards of white cotton slips to iron, plus a half dozen white blouses to do up; it means trying to put the nourishment of a full breakfast into an eggnog because she is always in a hurry, and it means making one little sandwich (because that is all she will take to school) to hold the calories and nourishment of a sensible lunch; it means sharing the memories and the joys of an extra special date as well as staying up all night finishing a never-to-be-forgotten prom dress. It means bursting with pride when she accomplishes something you always wanted to be able to do when you were a young girl. Yes, to have a daughter in the house is really to live.

If you have sons in the home along with this daughter you live doubly. It's wonderful. It means the constant ringing of the telephone, the staying awake nights until at last you hear a car in the driveway and then footsteps coming up the walk. It means a feeling of relief and forgetting all your worries of car accidents and things as he comes into your room enthusiastic about the activities of the evening. It means the right words of encouragement spoken at just the right moment and making little suggestions and corrections to teach him right from wrong. It means glowing inside when someone compliments you on something fine he has done. Yes, it also means to say just the right thing to the principal when he calls you to school because your son has done wrong,

Florence B. Pinnock, Editor

and then to be understanding with your son in the correction of this wrong. It means all this and much more. It helps if you can be as wise as Solomon and as human as the Andersons in *Father Knows Best*. It helps if you pray often and then live the way you should.

I remember when our daughter was just a little girl and we went for a walk together one summer evening. She took my hand and gave it a squeeze and said, "Oh, Mother, I love you like the sky." I looked up at the clear blue sky and then down at her and said, "That's wonderful, dear, just how much is that?" She looked surprised at me and said, "Why, Mother, the sky has no end." As mothers and fathers and sons and daughters our love for each other is like the sky—it has no end. It's a wonderful thing to be a mother, the most wonderful thing in the world.

A DINNER FIT FOR A QUEEN ON MOTHER'S DAY

Avocado Salad
Breaded Round Steak
Buttered Asparagus
Mashed Potatoes and Carrots
Cherry Jam and Relishes
Pineapple Ice Box Cake

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festive mood, using fresh linen, sparkling silver, and a centerpiece of some kind. If flowers are not available, try using a centerpiece made of a large grapefruit entirely covered with parsley. Set this fresh green ball on a crystal plate or mirror. To prepare, prick the grapefruit all over and insert stems of parsley deep into each hole. The avocado salad, used as an appetizer, adds to the attractiveness of the table.

Molded Avocado Aspic

Dissolve 2 tablespoons gelatin in one cup hot water and let stand for 5 minutes. Add 1 cup grapefruit juice and mix well and chill for 10 minutes or until of jelly consistency. Then add 1 cup mashed avocado, 1 tablespoon Worcestershire sauce, 2 tablespoons finely grated onion, ½ teaspoon salt and ½ cup mayonnaise. Pour into individual molds and chill until firm. Decorate with a cherry before serving on endive.

Breaded Round Steak

2 lbs of ½ inch thick round steak
2 beaten eggs
6 (about) tablespoons evaporated milk
Fine cracker or dried bread crumbs
Shortening
Salt, pepper, paprika

Pound steak thoroughly. Cut into serving pieces. Pound crumbs into the meat. Mix the milk with the eggs. Dip the meat into the mixture then into crumbs and seasoning. Brown on both sides in hot shortening. Half cover with boiling water and simmer over very low heat for about an hour. Set in refrigerator. Add more liquid on Sunday and simmer about 30 minutes. Serve.

Mashed Potatoes and Carrots

Peel and boil potatoes and carrots separate in salted water. When cooked thoroughly, drain and mash each separately. Season to taste. To potatoes add hot milk and butter as for mashed potatoes. Then combine vegetables and mix well.

Pineapple Ice Box Cake

2 cups milk
1 cup sugar
2 tablespoons cornstarch
2 eggs beaten

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1 tablespoon gelatin
1 tablespoon cold water
 $\frac{3}{4}$ cup pineapple juice
Juice and grated rind of one lemon
Pinch of salt

Line a mold with thin slices of sponge cake. Heat milk, mix sugar and cornstarch together and heat. Stir until thickened. Fold in the beaten eggs carefully. Remove from heat and stir in the gelatin that has been softened in the cold water. Add the pineapple juice and lemon rind and lemon juice; add pinch of salt. Pour into cake lined mold and let set over night. Just before serving un mold and cover with whipped cream and decorate with slices of pineapple and maraschino cherries. Serves 6.



Enjoys trying new recipes

SALT LAKE CITY COOK WINS 4 PRIZES

Mrs. Mero Zolintakis has the makings for a centerpiece in her own yard. And her table's bound to be special because she is a prize-winning cook. She won 4 awards last year—all at the Salt Lake County Fair.

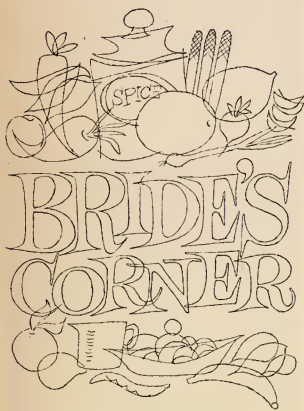
Mrs. Zolintakis is another top cook who uses Fleischmann's Active Dry Yeast. "It's so dependable," she says. "And it stays fresh for months."

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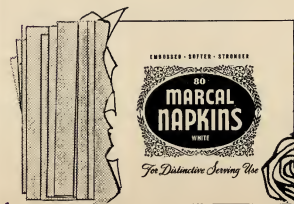
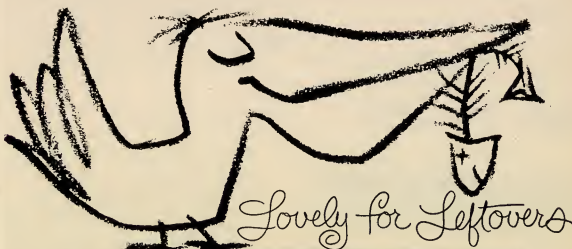
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Pantry Shelf Meals

Rings are scattered throughout marriage. Some rings are worn on the third finger left hand symbolic of vows taken. Other rings can herald a mild catastrophe, such as the doorbell announcing unexpected guests at dinner time, or that telephone ring preceding those time-honored words, "Honey, I'll be home in half an hour for dinner. Jim just came to town, and I'm bringing him along." Calm down, meet the situation with a smile; you can be prepared for such an emergency. It can be fun.

Have a corner tucked away somewhere labeled, "Pantry Shelf Meals." Save the commodities on this shelf for special short-notice occasions.



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Here are some sample speedy dinners:

1. Spiced tomato juice
Salad casserole (January Era)
Frozen peas (cooked with a bouillon cube)
Pineapple ring salad.
Seed squares (bread slices spread with butter sprinkled with sesame seeds and browned under a flame)
Brownies a la mode
2. Onion soup
California cheese casserole (April Era)
Large green salad garnished with shrimp
Peppermint ice cream balls (scoops of ice cream rolled in chopped nuts or chocolate cookie crumbs)
3. Iced pineapple juice—cheese crackers
Ham slices baked with cloves
New little canned potatoes in cream
Broccoli

Baking powder biscuits
Pear salad (garnished with grated cheese)
Orange Fluff

Handy Hint

Food Freezer Tips

Do you need ice for your picnic or camping trip? This tip will let you have your ice and drink it too. If you are tired of trying to fit a 25 pound chunk of ice into a camping size icebox, and if you're tired of having two inches of water in the bottom of the box making all of your food soaking wet, then try this.

Fill four cardboard milk cartons with fresh water or fruit juice. Freeze in your deep freeze and the next time you decide to go on a picnic or a week-end camping trip you'll have ice and a cool drink when you arrive. R. M. W., Ontario, California.

All for a Date

(Continued) worry about it, there were many boy friends. She found it wasn't too hard to hold her standards high. She was so busy and happy she didn't worry about being accepted by the crowd. She found a great deal of love wherever she went. Because she loved people, they loved her: boys, girls, old folk, and children. She could always keep others happy because she found so much to talk about and be interested in. She wasn't very good at sports, but she played whenever she had the opportunity so that she could talk with others that were interested in them. She always had plenty to do to entertain the boy she was dating. She liked cooking, so it was easy to fix a snack for her boy friend after a dance or make candy on Saturday afternoon or evening when someone dropped over. Her date dresses were those she saw in her dreams made up of material worked with her own two hands. She found it wasn't hard to keep boys happy without the usual 'making-out' that most of the crowd did.

"Not very long ago Jeanette entertained a crowd of young people at her parent's home and announced her intended marriage. The house was decorated with beautiful flow-

ers cut from her own garden. The place cards at the table she painted herself. By request from the friends she had learned to love so much, she spent part of the evening playing favorite pieces on the piano. When the refreshments were served, she felt good that she had prepared them herself. Yesterday I went to her trousseau tea and saw a beautiful trousseau; most of which was made or bought by Jeanette while she worked and waited for her boy friend to return from a mission. She didn't even seem to be lonely while he was away. She was always busy. There is no question as to what the rest of her life will be, because of what the past has been.

"Think about these two girls, Larrie. Maybe you can copy parts of their lives for yourself. You have a choice, you know, and you can make your life just what you want it to be."

"But Mom," protested Larrie, "no one could do all the things Jeanette did . . . not alone."

"No, Larrie, not alone! Jeanette had a lovely family and a lot of good friends. It's funny, but when you want to learn a thing badly enough, you find help on every hand. Especially when you want to give to others in return. Jeanette had another source of help, too, stronger than any of the others. She lived with prayer and wasn't afraid to spend time on her knees asking her Father in heaven for guidance all the way. Jane and Jeanette were both lovely girls and lived beautiful clean lives, but Jeanette was the happier one. She found it by the 'do it yourself method.'"

Julia Adams kissed her daughter and started to leave. She hesitated at the door, turned, and said: "Do what you want, my love, I want you to be what you want to be. And since dating seems so important to you right now, I hope you'll start preparing yourself for it. There is

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She gives his shoulder a loving squeeze,
Drops a kiss on a little boy's brow
And teardrops vanish, the bump on
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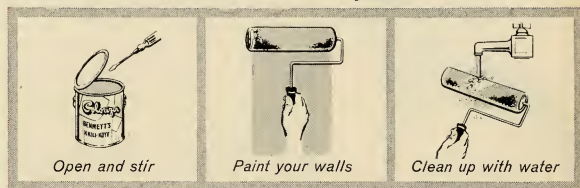
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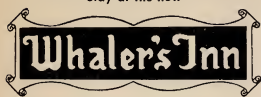


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so much to be learned. There are other cheaper, faster ways of getting the attention of the boys, but they don't bring happiness. They don't even bring popularity except for a little while. But if you settle for a cheap substitute, you'll have plenty of time to be worried when it's too late. While you're preparing yourself for dating you'll spend a few lonely evenings, but the time won't be wasted. Just remember it takes

time to 'practise your personality,' and when you 'arrive' it will be a sure thing.

"I'll finish your new dress tonight. You could wash your hair and do your nails. I have a new book that tells all about how to improve your conversation. You know, by morning you'll have quite a bit done." She winked at her daughter, "It's going to be fun, isn't it, getting ready for your very first date?"

Just Another Book

(Continued) citizens would be insecure, under the administration of men who are so ignorant and superstitious as to believe that they have been the subjects of miraculous and supernatural cures; hold converse with God and his angels, and possess and exercise the gifts of divination, and of unknown tongues."¹²

In vain the newspapers around the country pointed out that you could not throw the Constitution out of the window simply because people had crazy religious ideas: "We regard the Mormons as a sect of deluded and deceived fanatics, yet they have their rights and privileges. . . ."¹³ In vain the governor of the state asked why the Mormons alone of all fanatics should be so treated: "It is not long," he wrote, "since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights."¹⁴ At the same time a learned judge in the same state, acting in his official capacity, urged the Mormons to give up the cause of all their troubles, and warned them of what would happen, rights or no rights, if they did not: "The Honorable Judge Rydland . . . addressed the Mormons warning them against the danger of suffering themselves to be led by pretenders to the high prerogatives of the Prophets of God."¹⁵ Such is the specific crime with which he charges them. A year later a western editor compared the Mormons with the early Christians; he also called the Book of Mormon "an artifice so vile, shallow, and contemptible that it can never deceive one intelligent individual; therefore we think it unworthy to so much notice as a contradiction!" But the remarkable thing about this perfect-

ly orthodox statement is that the author, who was a freethinker, went right on to speak of Moses and Christ and of the Old and New Testaments in the very same terms, sagely observing that the world's opinion of the Book of Mormon was also "unquestionably the opinion of the learned ancients, concerning the former revelations."¹⁶ It was a direct hit which went unnoticed in the general cry, voiced by the *Missouri Argus* in 1838, that though the Mormons may be Christians, still they were "a sect with a peculiar creed, distinct from that professed by the rest of Christians."¹⁷ The general impression of the Mormons on American society at the time is eloquently expressed in the verses of Josiah Canning, the New England "poet":

"Now MORMON, with his golden plates,
Says he has opened heaven's gates,
And hangs out many tempting baits
To prove the fact;
And old JOE SMITH, his agent,
prates
With school-boy tact.

"Here in our own, our goodly land,
Some zealot has enrolled a band,
Whose object is to take command
From HEAVEN, I think!
The last accounts they seem to stand
Upon the brink.

"That heathenism should be done
Beneath New England's CHRIST-
TIAN sun,
's a crying shame—a grievous one;
And into jail
The imps should tarred and feathered run,
Or ride a RAIL."¹⁸

Here it will be seen that the objections are raised to the Mormons in staid New England as in wild

Missouri (and they are purely religious objections), and the same rough treatment is recommended for them. But today we are being told that such doctrines "would scarcely seem fanciful, possibly not even novel" in those early times. Who is kidding whom?

It was the oddness of Mormonism that arrested the attention of the Fabulous Forties, when the critics looked for the peculiar and found it everywhere. Everything about Mormonism was fantastic. Josiah Quincy said of the stately Nauvoo Temple, "It certainly cannot be compared to any ecclesiastical building which may be discerned by the natural sight."¹⁹ To Mr. Kidder Mormonism was "threatening to unsettle the grounds of all rational belief. . . ."²⁰ Wherever the Mormons went, "their fanatical religious zeal and some of their tenets and practices . . . were inconsistent or incompatible with the civilization surrounding them."²¹ We are accustomed to boast of the intelligence of the nineteenth century," wrote the scandalized editor of the eminent *Dublin University Magazine* in 1843, "to laud ourselves on the march of mind in these modern days, and to speak of the popular delusions by which past generations were misled, as the spectral shadows of 'the long night now gone down the sky.' Mormonism is a bitter reply to our self-laudation. . . ."²² "How in the name of common sense," an English minister wrote to his nephew who had become a Mormon elder, "could you be so simple, as to let such a poor, weak deluded creature, commit such blasphemy, as to put his hands on your head, and tell you that you should have the Holy Ghost descend upon you?—I would much rather have a pig's foot on my head, if it was well boiled."²³

1850's

Everyone knows that the Mormons "are a queer, eccentric set; that they have got odd notions into their heads respecting religion and the Bible . . ." a London editor observed in 1850.²⁴ Charles Dickens was bemused at the idea of people "seeing visions in an age of railways"; it was just too incongruous for words.²⁵ "It is most humiliating to our country and our age!" cries a devout American commenting on the same anomaly in 1853, "Who

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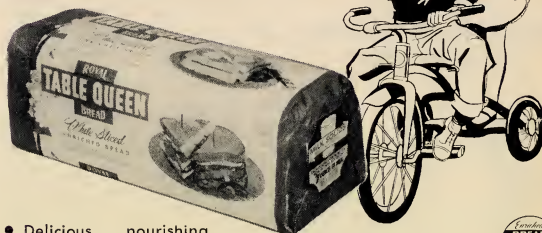


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would opine that, in our happy land, in a nation of voters, freemen, newspapers, periodical literature, and general reading, such a gross and detestable imposture as Mormonism could find disciples and devotees?"²⁰ Speaking of the death of the Prophet, the most noted literary journal of the age says, "we cannot deny that in his punishment, the wrath of lawless men fulfilled the righteousness of God." Actually it was "a death too honorable for his deserts. . . . To call such a man a martyr is an abuse of language."²¹ When one considers that this was written in Scotland, far from the political or economic troubles of the American frontier, and by a man who prided himself on his cool intellectual detachment, who had never had any contact with Joseph Smith, it is hard to argue that Mormonism was simply a normal product of the times. "It has been observed with some reason," an important American journal remarked in 1854, "that had a Rabelais or a Swift told the story of the Mormons under the veil of allegory, mankind would probably have entered a protest against the extravagance of the satirist."²²

An editorial in the eminent *Putnam's Monthly* for March 1855, replies with a resounding "No!" to its own question: "Shall Utah be admitted to the Union?" It is the doctrines of the Church regarding God and man that decide the issue.²³ A later thesis on the same subject in the *Forum* reached the same conclusions:—the Mormons are as different from the rest of society as the wild redskins, totally devoid of "the virtues upon which alone Christian people can build republican institutions."²⁴ In the same year, John Reynolds, a shrewd observer, wrote:

"In all the great events and revolutions in the various nations of the earth nothing surpasses the extraordinary history of the Mormons. The facts in relation to this singular people are so strange, so opposite to common sense, and so great and important, that they would not obtain our belief if we did not see the events transpire before our eyes. No argument, or mode of reasoning, could induce anyone to believe that in the nineteenth century, in the United States . . . a sect of religionists could arise on *delusion* and *imposture*."²⁵

Yet our present-day critics do not

even raise an eyebrow. They were born yesterday. A hundred years ago the critics agreed that "Mormonism is . . . the product of a bewildered brain, when it has evidence both of a *moral* and *metaphysical* nature, to prove that it cannot by *possibility*—I may almost say *human* or *divine*—be true! Before Mormonism can be true, the *nature* of man, the *nature* of truth, and the *nature* of Deity himself, must be *totally* subverted. . . . Nothing less than a total abcession in these parts can be tolerated."²⁶

FOOTNOTES, PART II, Part I

¹A. Campbell, in *The Millennial Harbinger* II (Bethany Virginia, 1831), p. 93; The passage is cited at length by W. R. Cross, *The Burned-over District* (Ithaca, 1950), as an authentic explanation of the Book of Mormon.

²Campbell "unequivocally and triumphantly sets the question of the divine authenticity of the 'Book' forever at rest, to every rational mind." Thus the *Painesville Telegraph*, May 17, 1881, cited by F. Kirkham, *New Witness for Christ in America*, II, 99.

³*The American Whig Review*, Vol. 7, June 1851, p. 140.

⁴The subject of the affidavits will be treated below in a separate section.

⁵D. Griffiths, Jr., *New Settlements of Ohio* (London: Westley & Davis, 1835), p. 140.

⁶The works of Linn, Arbaugh, Brodie, Morgan, Davis, to name only a few, all promise to produce the true story of the Book of Mormon—at last! In such pathetic hopefulness the Rev. J. E. Mahaffey published his *Found at Last! Positive Proof that Mormonism is a Fraud and the Book of Mormon a Fable* (Augusta, Georgia: Chronicle Job Office, 1902).

⁷T. F. O'Dea, *The Mormons* (University of Chicago Press, 1957), p. 27.

⁸*Ibid.*, p. 13.

⁹Cross, *op. cit.*, p. 140.

¹⁰*Ibid.*, p. 81.

¹¹*Balmora Reflector*, June 1, 1830, in Kirkham, *op. cit.*, II, 50.

¹²*Missouri Intelligencer and Boone's Lick Advertiser*, Aug. 10, 1833. Also reported in the *Jeffersonian Republican* (Missouri), for Aug. 17, 1833.

¹³*Missouri Intelligencer and Boone's Lick Advertiser*, June 21, 1834.

¹⁴Letter from Governor Daniel Dunklin June 6, 1834, printed *idem*, for July 5, 1834.

¹⁵*Ibid.*, for June 28, 1834.

¹⁶J. Bobb, in *The Western Expositor* for Dec. 10, 1835.

¹⁷*Missouri Argus* for Dec. 20, 1838.

¹⁸Josiah D. Canning, "The Review," in *Poems* (Greenfield, Massachusetts: Phelps & Ingersoll, 1838), pp. 107-8. The poem is dedicated to Daniel Webster.

¹⁹Josiah Quincy, *Figures of the Past* (Boston: Little, Brown, 1901), p. 389.

²⁰D. Kidder, *Mormonism and the Mormons* (New York, 1842).

²¹J. S. Morton, *Illustrated History of Nebraska* (Lincoln: J. North & Co., 1906) II, 123, speaking of the 1840's. This is

clearly illustrated in Francis Parkman's *Oregon Trail*.

"Editorial, 'Mormonism; or, New Mohammedanism in England and America,' Dublin University Magazine, March 1843, p. 283.

"Rev. P. Alcock, *Latter-day Saints, A Letter to His Nephew, E. H. Webb, Elder in the Church of the Latter-day Saints* (Bristol: Wm. Taylor, 1842), p. 3.

"Editorial, 'What Is Mormonism?' in *Sharpe's London Magazine*, N.S. 5 (1850), p. 55.

"Charles Dickens, *Household Words*, July 19, 1851.

"S. H. Cox, *Interviews: Memorable and Useful* (New York: Harpers, 1853), p. 293.

"W. J. Conybeare, in *The Edinburgh Review*, 1854, pp. 169-170.

"Editorial in *The National Magazine*, IV, No. 6, June 1854, pp. 481-2.

"Editorial in *Putnam's Monthly*, V, xxvii (March 1855), p. 226. The Mormons can only be compared with 'a body of savages.' *Ibid.*, pp. 225, 236.

"H. L. Dawes, 'The Admission of Utah,' *Forum* (no date), p. 482.

"John Reynolds, *My Own Times* (Illinois, 1855), p. 562.

"J. T. Peck, D. D., *The History of the Great Republic* (New York: Broughton & Wyman, 1868), p. 504.

"H. Caswall, in W. S. Parrott, *The Vail Uplifted* (London: 1865), p. 31: "I should be showing great want of charity to my countrymen, if I willingly allowed them to think well of the 'Latter-day' doctrine."

"*Ibid.*, p. 33, 39, quoting Rev. O. C. Duke of Omaha.

"C. H. Brigham, 'The Mormon Problem,' in *Old and New*, May 1870, pp. 638f, 629.

"Editorial, 'The Mormon Theocracy,' in *Scrivener's*, July, 1877, pp. 39, 22.

"T. deWitt Talmage, *The Brooklyn Tabernacle, A Collection of 104 Sermons* (N.Y.: Funk & Wagnalls, 1884), pp. 53-56. In an earlier sermon, pp. 36-37, Talmage labors to implicate the Mormons in the assassination of President Garfield.

"F. A. Noble, D. D., *The Mormon Inquiry* (Chicago: Jameson & Morse, 1884), p. 3.

"R. W. Beers, *The Mormon Puzzle and How to Solve It* (New York, Chicago: Funk & Wagnalls, 1887) p. 17, reluctantly adding: "But thus far it has successfully withstood even the fiercest opposition."

"J. P. Newman, D. D., 'The Mormon Question,' in the Rt. Rev. S. Fallows, *Hot Shot fired at Fashions Follies and Society's Abominations* (Chicago: Standard Publishing Co., 1889), pp. 99-100, 108.

"It was drawn up 'by order of the Presbytery of Utah, April 8, 1897. Endorsed by the Congregational Association of Utah, October 14, 1897. Endorsed by the Baptist Association of Utah, Sept. 7, 1898.' League for Social Service (New York City), *Ten Reasons Why Christians Cannot Fellowship the Mormon Church* (New York: 105 E. 22 St., 1898).

"*Ibid.*, p. 3. Italics ours.

"*Ibid.*, pp. 3-8.

"*Ibid.*, p. 14. The expression "God-Man" would shock a Moslem or Jew quite as much as any Mormon teaching about God shocked these liberal Protestants!

"S. Laing, *Modern Science and Modern Thought* (London: Chapman & Hall Ltd., 1898), p. 231.



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The Last Word

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Down in Memphis, Tennessee, the Rotary Club put on a hula hoop-twirling contest. First prize was won, surprisingly enough, by the scholarly Dr. Peyton N. Rhodes, president of Southwestern College. Dr. Rhodes explained that an acquaintance with Physics I and II had been a substantial factor in his triumph.

"Actually," he continued, "what is involved is the conservation of angular momentum. It is merely necessary to exert a small but carefully regulated

impulse by allowing a hypersensitive sacroiliac to impinge on a small portion of the interior periphery of a short section of the hoop. The impulse serves to produce a change in the angular momentum of the hoop, and a small vertical component of this momentum opposing the force of gravity which acts uniformly over the plane of the hoop results in the horizontal motion maintained with rare uniformity to the amazement of all beholders who do not realize that the whole deal is as easy as falling off a log."

The darkest hour is only sixty minutes long.

A specialist: A person who knows very much about very little and continues to learn more and more about less and less until eventually he knows practically everything about almost nothing at all.

There are two things needed in these days: First, for rich men to find out how poor men live; and second, for poor men to know how rich men work.
—E. Atkinson

I would rather men asked why there is no statue of me than to have them ask why one was erected.
—Disraeli



An open mind is often
an invitation to some-
body to drop a worth-
while thought into it.

Words are good, but there is something better. The best cannot be explained by words. The spirit in which we act is the chief matter.

Indispensable?

Sometime when you're feeling important, sometime when your ego's in bloom, sometime when you take it for granted you're the best qualified in the room, sometime when you feel that your going would leave an unfillable hole, just follow this simple instruction and see how it humbles your soul.

Take a bucket and fill it with water, put your hand in it, up to the wrist. Pull it out—and the hole that's remaining is a measure of how you'll be missed. You may splash all you please when you enter, you can stir up the water galore, but stop, and you'll find in a moment that it looks quite the same as before.

The moral in this quaint example is do just the best that you can. Be proud of yourself, but remember, there's no indispensable man.

—The American Way

Zing up for Spring at your Phillips 66 Station...

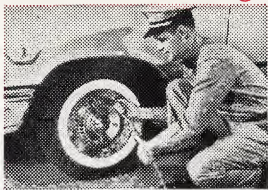


Go ahead... *live it up!* Get all the driving pleasure you're entitled to... with a car that's "in tune" with the season. Now is the time to have your Phillips 66 Dealer prepare your car for the warm weather driving ahead. *Zing up for Spring!*

These "Zing Up" Services will make your car run better!



Your Phillips 66 Dealer will drain and flush the radiator... lubricate your car... give your crankcase a change to fresh Phillips 66 Trop-Artic* Motor Oil. Don't put off these services.



Your Phillips 66 Dealer can quickly provide new Phillips 66 Action-Tread tubeless tires, designed for today's tough driving conditions. Backed by written guarantee!



Battery worn down? Your Phillips 66 Dealer can provide a new, high-powered Phillips 66 Trop-Artic battery. Silver cobalt plated grids prevent ill effects of overcharging. Guaranteed!

*A trademark



Stop at Phillips 66 Stations for
HOSPITALITY ON THE HIGHWAY

HOW TO MAKE YOUR LIFE INSURANCE MORE BENEFICIAL



OPPORTUNITIES UNLIMITED

Like to be your own boss? And would you like to know that there's no arbitrary ceiling on your earning power, or your advancement? Would you also like to have the prestige and professional status that can be yours in only a few occupations?

These are just a few of the benefits that capable men enjoy as life insurance agents. There is also the

great satisfaction of knowing that you are helping the many families you serve in a way that they will surely appreciate over many years.

"Ask the man who owns one" is a famous old advertising slogan. We suggest, if you are serious about investigating life insurance career opportunities, that you "Ask the man who is one" . . . ask your Beneficial agent.

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